

The CATHOLIC SCHOOL JOURNAL

Vol. 37

FEBRUARY, 1937

No. 2

Education For Leisure

Rev. Charles P. Bruehl, Ph.D. *

LEISURE means freedom from activities centering around the gaining of a livelihood and forced upon us by an inexorable necessity from which under ordinary circumstances there is no possibility of escape. It allows us, therefore, to engage in forms of activity which are not imposed upon us but in which we exercise personal choice and in which we are enabled to express our own intimate self. Hence, it is apparent that leisure tests the mettle of a man and takes his measure. Since leisure activities are the spontaneous outcome of inner trends, they reveal the cultural and moral complexion of the individual and give evidence of his general mental make-up. On the other hand, these activities react strongly on the character of the individual and mold the personality. In regard to character building the influence of leisure activities is more powerful than that of vocational occupations for the simple reason that ordinarily we put more heart into the former and enter into them with greater determination of will. Aptly, therefore, Superintendent C. B. Glenn, of Birmingham, says: "The way in which leisure time is spent is of the highest importance in character development, due to the fact that it is during one's leisure moments rather than during the hours of work that character is made or marred." (Quoted from *The New Leisure Challenges the School. Shall Recreation Enrich or Impoverish Life?* Based on a study made for the National Recreation Association by Eugene T. Lies, New York City.)

When leisure time was restricted to the short intervals between work, the question of its use could easily be answered. Where leisure is stintingly measured to the individual, it has to be devoted to recreation in order to replenish the wasted physical and mental energies and to refit man for the arduous demands of his daily tasks. It would be a mistake to think that there is no problem of leisure in that case for there exists even then the important question of choosing the proper kind of recreation which really will restore the body to a full measure of efficiency and the mind to a high degree of alertness. However, the content of leisure time in that case will be wholesome recreation and rest and the only point to settle will be, that the recreation indulged in prove a restorative tonic to mind and body and not a mere opiate. Unfortunately this excellent rule has not always been observed, and when daily toil was exhausting recreation frequently meant

indulgence in brutalizing and degrading pleasures, neither physically nor spiritually beneficial. However, the situation has completely changed in our days. Leisure for most people has become plentiful and its purpose can no longer be predominantly recreational.

Leisure, the Source of Culture

As long as man is harnessed to the exacting needs of supplying his bodily wants he is unable to bring to full flowering his specifically human faculties and to create for himself those forms and conditions of life which add grace to human existence and which we call culture and civilization. With freedom from necessary toil culture makes its appearance in human history. In the beginning this higher freedom is associated with a particular class upon whom the social function of cultivating the finer things of life devolved. Now, the progress of mechanical development has made it possible that wider circles of society can enjoy the blessings of leisure. But with the extension of leisure to practically all classes of society there arises also the problem of its beneficial and profitable employment, for, like all good things, leisure is subject to abuse and may be turned into a source of great evils. Empty leisure, that is mere idleness, is not a blessing but an unqualified curse which brings in its wake physical deterioration and moral degeneracy more certainly than unrelieved drudgery and unrelenting toil. The new leisure, therefore, which is coming to the masses must be filled with worth-while and significant activity which offers ample opportunity for the exercise of those faculties which are not adequately called into play by the occupations by which one makes a living.

Leisure, then, must serve cultural purposes and permit the entire population to engage in the pursuits which embellish life, minister to man's intellectual, moral, and spiritual advancement and contribute to the enrichment of personality. The extension of leisure allows us to envision in the not-all-too-distant future a happier lot for mankind, provided this freedom is turned to the right use. And that is what we might call the challenge of the new leisure. It is quite true that in the past and the present the so-called leisure classes have not always used their privileged position to the best advantage so that they have rightly incurred the severe condemnation of society. It would be deplorable if such abuse were now repeated on a much larger scale for nothing could be more detrimental

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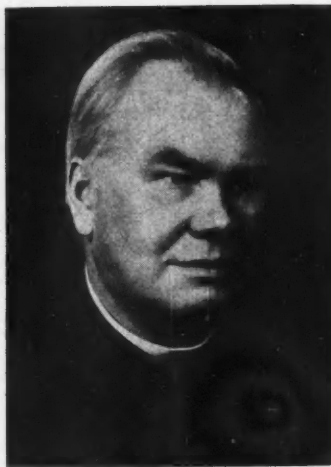
to the interests of society and the progress of civilization. We agree with the thoughtful remarks of Mr. George W. Alger, who writes in the *Atlantic Monthly* (April, 1925) as follows: "The great problem before us today is to create a civilization that does not deteriorate under leisure. This can be done only by setting in operation forces making for a culture that recognizes, as no civilization since the fall of Rome has been required to do, that leisure is and must be a means and not an end; that its true value is measured by what we do with it—whether it lifts us or lowers us in the great world of intangibles, the world not of material but of spiritual values."

Use of Leisure an Art

The right use of leisure is a real art and an art of a very high order. It not only has to be learned, but to learn it constitutes a great and rare achievement. Well says Dr. John H. Finley: "And it will be a far more difficult task of civilization to teach men to use leisure rightly than to instruct them how to labor efficiently." We need not labor this point for the use of leisure is an exercise of freedom, an act of unhampered self-determination, and to enable man to employ well his liberty is the culmination of all educational effort. There are individuals of a dependent type who must have their activities mapped out for them and who are baffled whenever they are confronted by an hour in which they are to decide for themselves what they are to do. Truly, leisure is *choosing* time and a decision always means for man an effort and a concentration of consciousness, which to many are distasteful because they either lack the ability to judge between alternatives presenting themselves or are averse to such an expenditure of energy as volition calls for. Accordingly, the right use of leisure presupposes qualities of intellect and will which can only be the fruits of appropriate and deliberate training.

Leisure an Educational Problem

And so the problem of the right use of leisure comes to the door of the educator. It is an educational problem and in our days and under present conditions a very urgent and vital one. The school trains for life but leisure in the future will be a large and, what is more, a very important part of life. The task cannot be ignored by our educational agencies and educators are realizing and fully appreciating their duty and responsibility with regard to this matter. Witness such declarations as the following. Superintendent Cody of Detroit says: "The first implication for education which arises from the growing amount of leisure is that a much larger share of school time and school energy than ever before should be devoted to developing in children and youth the ability to use leisure time well. In bygone years, the school considered that its sole responsibility was to transmit whatever knowledge and skill was decreed to be the requisite for college work however little value it might have for life itself. In more recent years, the program of the school has moved in the direction of an increased emphasis upon the vocational training of youth. Even in the present day there is all too little recognition of the fact that the great bulk of the time in most people's lives is free. If the schools are to be of maximum value, they must not only provide an adequate background of fundamental knowledge and skills and a foundation for vocational work—



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they must help people to use this leisure time well." Honorable J. W. Studebaker, U. S. Commissioner of Education, speaks in the same strain: "It would seem that if we can be sure of anything in these days we can believe that all of the processes of modern civilization point very directly toward an increasing amount of time for leisure for which people must be adequately prepared if this important time is to be used in wholesome and constructive ways."

New Task for Catholic School

Catholic educators are not unmindful of the potentialities for good contained in the increase of leisure and the consequences which flow from the new situation. They clearly see that a new educational task arises for the Catholic school and that the school must take up this burden in addition to the many others which it is already bearing. For the Catholic educator the matter has a poignant interest as he appreciates more vividly the moral repercussions of increased leisure. These, Cardinal Hayes has pointed out in the following passage: "The intensive development of modern machinery has created leisure far more quickly than our educational system has been able to provide and educate for leisure. . . . Unless a youth find a constructive outlet for his boundless energy and ebullient spirit there is the danger that his restless feet will tread paths leading to sin, immorality, and crime." Without doubt, the new leisure will prove to be a terrible menace to the growing generation unless the young are morally trained to resist its disintegrating influences and intellectually formed to exploit it in behalf of a fuller self-realization.

Not without reason will the teacher feel somewhat alarmed at the mention of a new task since the curriculum of our schools as it is seems to be overcrowded and badly balanced. Anything but an addition of a new subject would appear desirable. Really, there is no cause for apprehension because training for leisure cannot mean the introduction of another subject in addition to those which are already taught. Training for leisure consists in a new emphasis on familiar subjects, in a reorientation of the entire course, and in a revitalization of the atmosphere of the school. Leisure will be well used if the young manage to carry into their adolescent and adult life the enthusiasms which have been kindled in the days of their formation. The whole secret lies in keeping unspoiled the spirit which the school should foster, the spirit of inquiry, the natural eagerness for discovery, the faculty of wonder, the zest for simple enjoyment, the love for the exercise of all faculties, the desire for the manipulation of things, the creative urge, the pride of doing things for one's self, the active mind, the joy of achievement, the power of initiative, and the wish for excellence. Education for leisure stresses the active rather than the passive. It arouses the desire for self-expression and guides the young in the finding of the forms of self-expression best suited to their natural capacities and talents.

A Love of Learning

If the school does not succeed in instilling into the young a permanent love for one of the many objects which it teaches, it has lamentably failed and defeated its very purpose. The school which has imparted much information but has killed the interest in further mental growth has done inexpressible

harm. The one thing which it is important to retain after the doors of the school have closed behind us is, not knowledge, but the love of knowledge and the desire for further personal improvement. It is this that Mr. A. J. Stoddard means when he writes: "The traditional school curriculum would require a separate and practical provision for preparation for leisure time because it has contained so little to enlist the interests of grown-up people after their school days are over. But the new ideals of the present provide schools that will be a real preparation for life including preparation for all phases of life. . . . If the activities of school days are sufficiently appealing to pupils, they will naturally furnish an interesting background of occupation for the leisure hours of later life. Education for leisure is best encouraged through the general promotion of the new ideals in opposition to the uninteresting routine of much of the traditional curriculum."

Importance of Activity

The keynote of educating for leisure is to get pupils to do things for themselves. It is ruinous to do everything for children and always to leave them passive and receptive. Even the school activities should not be entirely dictated from above. It is excellent training for later self-direction to give the pupils a share in the planning. Thus when a new subject is introduced the teacher, in communion with the pupils, may map out the manner in which the course is to be conducted and the methods that are to be adopted. Everything which leads to self-reliance, to initiative, and to a sense of responsibility also prepares for the right use of leisure. These desirable traits, except in a few very aggressive natures, are acquired and only then when the pupil is offered sufficient opportunity to plan his activities and to carry them out according to his own ideas. We may briefly put this into the following formula: Insistence on genuine self-activity. This rule can be extended to all matters that fall within the scope of school activity. Besides the fact that it helps to produce self-reliant individuals it is likely to contribute to intellectual progress as well.

What Is Recreation?

Recreational purposes will always pre-eminently be associated with leisure. It is no small gain when men have learned to seek their recreation in the right direction. The bane of recreation is passive amusement, especially of the commercial type. Training for leisure should emphatically stress active recreation as contrasted with passive recreation. Mere passive recreation does not even benefit the body. Here is the child's own field on which it is best able to learn inventiveness and resourcefulness. If the class plans its own forms of recreation it will enter into them with greater zest and the activity will bring out their latent abilities. The more self-administration in this regard the better it will be for the development of initiative and self-reliance. In this manner wholesome standards for recreation, amusement, and entertainment will be acquired and good tastes formed. The social side of recreation will not be ignored and thus the dangers of the gang age can be anticipated. A man who has learned to provide for his own recreation either alone or in fellowship with others by some form of interesting activity has acquired a high degree of immunity from moral dangers. But the man who has not even learned how to enjoy himself properly but must be amused is truly a helpless being and exposed to the gravest dangers of moral perversion. In this connection, it is well to remember that practically every form of activity has recreational value

and is invested with the inherent power to interest. Thus recreation can take on social, intellectual, and cultural significance. It can become in life an ennobling influence and a very powerful civilizing agency. The *leitmotif* must be enjoyment and pleasure by means of activity and not through passive amusement. It will be the task of the school to assist in the formation of active recreational habits of high moral character which will stand the pupil in good stead in later life.

The Value of Time

However, education for leisure must really be raised to a higher moral level if it is to be thoroughly effective and of permanent value. In a sense training for leisure is character training in its widest scope, because as we have previously seen the use of leisure is the expression of the entire personality. Such training has important moral connotations and remains futile unless it is based on a sound moral foundation. In the selection of his leisure activities man gives embodiment to his value judgments, his intellectual, cultural, and moral habits, his tastes, his dispositions, his temperament, his sentiments, and his interests. His whole character is shadowed forth and his outlook on life reflected. To a large extent, therefore, training for leisure will be moral training. Concerning this point I wrote in the January, 1935, issue of the *Central-Blatt and Social Justice*: "A man's attitude towards leisure is an expression of his entire personality, the outcome of his interpretation of life and life's purpose. At the bottom of all training for leisure therefore must be sound character training and the formation of good moral habits. The first step towards the right use of leisure is the will to use it right. An undisciplined character will invariably use leisure for his own undoing. Moral and religious education accordingly is the only solid foundation on which training for leisure can rest." To this moral education as related to leisure belongs a proper appreciation of the value of time as the stuff of which life is made. Who does not look upon time as an opportunity of tremendous value will not be much concerned about its right employment. Reverence for time as a thing, which in its effects will reach out into eternity and leave indelible marks on human personality, is an indispensable requisite for the right use of leisure. Here the example of St. Alphonse of Liguori could be profitably exploited. It is well known that the saintly bishop made a vow never to waste a single hour and to extract from every single passing minute something which would enrich his life and his eternity. Much economic activity is prompted by the materialistic slogan, "Time is Money"; cultural activity can be inspired by the much truer slogan, "Time is Eternity, Time is Culture, Time is Personal Enrichment." If the child fully realizes what hidden treasures leisure contains, he will be eager to appropriate them. This may be brought home to the student by reviewing and appraising what has been accomplished by way of personal improvement and intellectual growth in an hour spent in study, reading, or any other scholastic pursuit. Too frequently schoolwork becomes aimless drudgery of which the student does not visualize the results and the fruits. It might amaze the student to pass in review the progress he has made in a given period. It will no doubt fill him with pleasure and a fine glow of satisfied ambition and reconcile him to the weary hours of study. The relating of the separate courses to a definite end produces a keen consciousness of what we can accomplish in time and what valuable possibilities leisure holds. In such a perspective the so-called killing of time will appear as what it really is; namely, a tragic waste of unique opportunities. A teacher who

himself shows little appreciation for the value of time by his lack of punctuality and by disorderly methods certainly is unable to impress his students with a sense of the value of time and consequently of the value of leisure. In this case lip service will be worse than useless.

On the moral side, training for leisure means a profound realization of the value of time and our duty with regard to its use. On the intellectual side, it means the developing of varied and emotionally satisfying interests and the acquiring of wholesome tastes. Interests though they are grafted on natural dispositions must be developed. Interests are of a great variety and may belong to the intellectual, religious, esthetical, mechanical, or social realm. In the realm of the intellect, research must be stimulated. The student must learn to find solutions for himself and to pursue his own lines of investigation. Naturally, here it is vital to consult his native abilities and inclinations. Let us not expect of a bright pupil that he excel equally in all branches but early direct him to studies that appeal to him in a special manner. Special preferences will reveal themselves at an early stage of the scholastic career. To suppress special abilities for the sake of average good performance is unwise and is apt to result in a general indifference to all subjects. A dead level of common excellence has a rather stunting effect upon a pupil and will not serve to carry interest over into later life, but a high peak of excellence in one subject is likely to mean a permanent ambition which will determine the right use of leisure time.

Reading will fill a considerable portion of spare time. The student, therefore, should acquire a taste for reading. To do this, he must be permitted within reasonable limits to choose his own reading. Let him find for himself the books he cares to read. Turn him loose in the library, as Ruskin suggests. If his reading is prescribed for him he will always remain dependent upon the judgment of others and his reading will be colorless and never bring stirring satisfaction.

In the province of esthetics it is important to call forth creative instincts and to assist the pupil in discovering appropriate forms of self-expression. Contemplative enjoyment is not enough. The young tend toward external activity and have an inborn desire to handle and shape materials. Such manipulation gives them a pleasing feeling of mastery. It may here be shown how practically any discarded material around us can be utilized for artistic purposes and made to assume astonishing shapes of beauty. The discovery of beauty around us, in the particular environment in which we are placed, whether it be nature or man's creation, will prove a fascinating pursuit not only during school time but for the rest of life.

The School Shop

The mechanically minded likewise must have their chance to develop tastes, habits, and interests in conformity with their native endowment. The teaching of handicrafts, hence, has a very legitimate place in the school program. In the workshop many a pupil who is listless in the classroom will find himself and unfold as the flower under the beneficent rays of the sun. Here he will no longer remain dumb and inarticulate but his hands will speak and free the imprisoned soul. What was suppressed will find an outlet and the joy of accomplishment will expand the heart. Something can be found which will fill his leisure hours and from which he will derive permanent satisfaction. Faculties that have no object on which they can spend their energy turn upon themselves and produce painful restiveness and an intolerable feeling of emptiness.

Spiritual and Social Activities

The modern liturgical movement will provide emotional outlets for those who are religiously inclined. In fact there is much in the liturgy which will answer to the dramatic sentiment if the child is properly introduced to its deeper meanings and catches its essential spirit. From this source a radiance can come which will neutralize the attraction of low forms of recreation.

The social instinct, as we well know, is strong in man and asserts itself with special force at the time of puberty. The energies released by the social emotions can easily be turned into useful channels. The young can become interested in the social and economic conditions of their classmates and learn to help them in various ways. Out of such sympathetic interest a larger and more comprehensive social interest will in due time emerge and furnish ample occasions for leisure-time activity. It is patent that charity when made seeing by experience and training will discover numerous works with which many idle hours can be filled.

Scrapbooks and Collections

Certain external devices should not be overlooked in the training for leisure because all higher spiritual things have their technical and mechanical counterpart. Such a mechanical help to the profitable employment of leisure, the stimulation of interest and the practical carrying out of a definite line of activity is the scrapbook or the ordered collection which can be made to serve every intellectual and cultural pursuit. It is hardly ever too early to get the child to begin a scrapbook devoted to the things in which he is predominantly interested.

The whole problem of training for leisure resolves itself into this that the child is induced to do something which carries with it a real interest and that this activity is expanded in correspondence with the mental development. Expressive living is the goal and everybody can find a form of creative activity which will engender the joy of achievement and offer rich emotional gratification, however humble this activity may be in itself. Any form of creative activity and of expressive living will also lead to a fuller self-realization and a richer measure of spiritual, mental, and moral growth.

Spiritualizing Life

In conclusion it may be repeated that the most important phase in the training for leisure is the spiritualization of life. Ultimately the wise use of leisure will turn out to be a question of character, of world view, of motives, of ideals, of interests. It is hard to see how a materialistic conception of life and a hedonistic view of the end of human existence would inspire anyone to seek elevating forms of leisure activity. For such a one the only significant object will necessarily be pleasure, and that frequently of the grossest kind. Hence, though the imparting of material skill and of technical abilities in sports, art, science, literature, play, and civic and social activity should not be minimized, the more important question is that of inspiration. We identify ourselves with Mr. Weaver W. Pangburn when he writes: "Training for leisure in the schools is more than instruction in game skills, singing, and drawing; it involves the whole atmosphere of the schoolroom; the teacher's humaneness and personal recreational life, and above all the permeation of education with a less materialistic objective." (*"The New Leisure," Catholic Charities Review, March, 1934.*)

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Guidance: Educational as Well as Vocational

Edward A. Fitzpatrick *



Edward A. Fitzpatrick, Ph.D.

GUIDANCE has always been an essential function of education. It has been, too, a conscious aim of education. But in our love for novelty—even if it is only the novelty of a word—"guidance" has become a fashion along with other old timers like "character." It is fortunate we have these social words for it gives us opportunity for re-emphasis on abiding verities.

Education—is it not a platitude?—is a matter of the self-activity of the individual. Teachers, textbooks, and all the other school aids are merely aids.

The teacher's function is essentially one of guidance—to give direction, if possible, to the self-activity. To what? To the highest and best and broadest education that this particular individual, John Smith, is capable of—nothing less than that. Stated in another way, it means the efficient, socially minded workman, the good citizen, the true Christian.

Too often vocational guidance has aimed only at one aspect of this trinity. It has aimed at the workman. Its job has been merely placement to bring a man-out-of-a-job and a job-without-a-man together. This is a useful, social function, but as mere placement it is, if anything, only a very minor function of the school. It is often not guidance. It is not educational.

Too often so-called vocational guidance has taken on a character of predestination. It has been a kind of education Calvinism. Pseudo-experts have presumed to judge for as yet unformed adolescents their educational destinies. They have no humility, no reverence in the presence of yet unformed or undeveloped human power.

Fortunately the leadership in the movement of vocational guidance has recognized the grave responsibilities which are involved in decision of vocational guidance. The basis of such a decision must include a wide-ranging knowledge of human nature and of the individual to be guided and a comprehensive knowledge of the socio-economic order in general and in the particular city or region.

In its statement of principles the National Vocational Guidance Association has stated with great insight and courage what is truly involved in guidance. Two of these principles we shall discuss here. The first we shall state in the words of the Association.

"No two individuals are identical in natural endowment or environmental conditions. Every effort must be made to know the individual, his intelligence, his special abilities, his understanding of work, his health, educational achievement, work experience, temperament, character, interests, and his social and economic situation. These individual differences call for

individual attention. To provide equal opportunity for all, it becomes necessary to accord separate treatment to each."

Just note the list of what should be known of the individual. We reprint them in a column for its effect:

Intelligence	Work Experience
Special Abilities	Temperament
Understanding of Work	Character
Health	Interests
Educational Achievement	Social and Economic Situation

Truly this would be an adequate basis for any guidance of an individual. However, we are too likely to mistake some "snapshot" test or some incidental report of a teacher for the human reality about the individual. Even after we have such imperfect knowledge as we can get of these factors it is still a tremendously difficult responsibility to *help the individual* make his choice.

But let us look at the social side of the picture. The Association states the social basis for guidance in its second principle as follows:

"The advancement of science and social and economic changes make it increasingly difficult to be familiar with all occupations in their diversity and in their degree of specialization. The nature of the actual work to be done, its educational requirements, its demands on health, intelligence, special ability, temperament and character, the opportunity it offers for training and advancement, the remuneration, the working conditions, and the importance of the occupation and of the industry—these elements need to be known for specific occupations. This information should be supplemented by a knowledge of educational institutions and of the type of training they offer."

Notice in a list form the essential knowledge of the social side of the problem:

Nature of Actual Work to be Done	Opportunities for Training
Educational Requirements	Opportunities for Advancement
Demands on Health	Remuneration
Intelligence	Working Conditions
Character	Social Importance of Industry
Temperament	Social Importance of Occupation

With such a knowledge of the individual and of industry truly vocational guidance becomes in a genuine sense a humane thing. It recognizes education as well as vocation as humane. This is notable especially in the other principles listed on the statement of principles that absolute freedom of choice is the inherent right of the individual. It is important that in the field of vocational guidance this humane point of view shall dominate. This is especially so as the tendencies of industrial organization are more and more dehumanizing and depersonalizing.

This last point suggests that for an age proposing a five-day week and a six-hour day that the important guidance will be the leisure-time guidance program for the individual. This should be now an important part of a comprehensive guidance program. Its present failure is indicated by the futility and triviality of the leisure-time occupations of contemporary life.

Even today the choice of a vocation is really the choice of

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a life. We cannot divorce what is so important and so central a part of life from what we choose to call the life of the individual. He lives in his shop, factory, or office as well as he lives in his home and club and in his recreation — and the one is vitally related to the other.

Consequently all guidance by whatever adjective modified

must be a life guidance. It must take into account the whole life of the individual. It must be humane. It must be educative. It must include in its scope vocational, recreational, social service, and character objectives. It must help each man make himself a better workman, a better citizen, a better neighbor, a better Christian.

Vocational Guidance in a Small High School

Sister Teresa Gertrude, O.S.B.*

IN HIS *Religion Outlines*, Dr. John M. Cooper of the Catholic University of America says that the choice of lifework, and the choice of a lifemate are the two decisions fraught with the greatest consequences to the individual. It is toward the making of a life that all our school training is directed, and making a living is an integral part of making a life. Upon the satisfactory use of his talent and capacity rests the student's contribution to society, and his own degree of happiness in life. The choice of lifework, then, should receive long consideration, study, and prayer.

But today the matter is not always ended as formerly, with the choice of one vocation. Adjustment and change due to science and invention frequently make necessary a second and even third or fourth decision. Guidance must be a continuous process since no one can foresee changes which may come about during the life of the student of today. For this reason the school has a most valuable contribution to make to his education by helping him to evolve, in his choice of lifework, a method or technique, an understanding and versatility which he may use always in making such decisions. To do this the school must be able to help him to discover sources of information, to evaluate these sources, and to use them properly.

What is the Catholic high school doing to assist the individual student in the choice of lifework or vocation? Periodicals have carried articles on vocational guidance, courses have been set up in Catholic colleges and universities to train counselors and teachers with a guidance viewpoint — but to what extent have these been put into action for the student's benefit? There has been some response to this need, but an attitude of timidity and a lack of understanding have hindered the work far more than the lack of funds and the lack of trained personnel. Goethe tells us:

"Each indecision brings its own delays. . . .
Only begin and then the mind grows heated;
Begin it, and the work will be completed."

It is to suggest ways and means that this article on the program of the small high school is written. It cannot be exhaustive but is intended to be a stimulus to thinking. The staff of a school which cannot use actual suggestions made in this article, may be stimulated by these devices to evolve ways and means that can be used in that particular school.

What the Student Needs

"Education is a process, and the chief failure of educators is due to the fact that they think they must turn out products, whereas their duty is to start, stimulate and direct processes of self-activity that shall last as long as life." These illuminat-

ing words of Most Reverend John L. Spalding, late bishop of Peoria, Ill., have a world of meaning for a true educator. Interpreted, they mean for vocational guidance that never does the counselor or teacher make the decision as to lifework; that is the privilege of the individual student. The adolescent enters adult life through the assuming of responsibilities, and the choice of vocation or lifework is his first great responsibility. For a wise choice he will require an introduction to the idea, stimulation and direction of his own considerations and self-activity; this process we call vocational guidance. The student will need information on occupations and information about himself; he will need to consider himself in relation to occupations which he has chosen tentatively or which he is considering.

He will need to know just what physical, mental, moral, social, and emotional demands will be made upon him by his occupational goal, specifically what he will have to do in that work, although rapid technological changes make it impossible to have exact and up-to-date information on his specific choice of work. But this one weak link must not hinder our undertaking to assist the student to the utmost of our ability; we may capitalize it to make the student realize that vocations are dynamic, not static. He will need knowledge of books and periodical literature which will assist him, and to know where and how to find what he desires; he will need to know his home community and surrounding territory, relative to occupational and educational opportunities. He will require a knowledge of minimum educational requirements for his desired occupational goal; and an understanding of how fatal it is for promotion to enter the keen competition with just these minimum requirements. He will require a keen realization of the value of "getting on," or working well, with his associates — superiors, equals, and inferiors; a deeper understanding of the contribution of such virtues as being on time, developing loyalty by protective silence on business matters, developing self-control in difficult situations, willingness to forego personal plans or pleasures to carry through some project — in a word, developing "the joy of the working."

How Shall We Begin?

Catholic educators realize the need for guidance; they are interested in undertaking the work. Always the first question is, How shall we begin? Since guidance is a co-operative venture, it should be begun by co-operation; hence the whole faculty should discuss the plans. The small high school with a faculty of four to eight teachers, affords an ideal discussion group. For a beginning the leader might familiarize herself with a history of the movement, the principles of the work as expressed by the National Vocational Guidance Association, and the literature on guidance. It will be helpful to discuss the prin-

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ciples in their application to the local school situation. Out of this discussion should emerge the school's chief problems, and a directing of the faculty thinking toward their wise solution. Full co-operation of all members of the faculty is absolutely necessary for the successful program of guidance.

Phases of guidance is the next logical subject for discussion, and the teacher placed in charge should assemble reading matter for the faculty, books, pamphlets, and periodical articles. Extensive reading first followed by intensive reading on particular phases, is the plan which will yield the best results. City libraries usually have many books on guidance, but the state library should be drawn upon, if the local library cannot supply books, and if there is no county or circulating library. If the school prefers to have its own books, and cannot afford new copies, second-hand or shelf-worn copies are available at the large second-hand book companies. Many schools will have *Proceedings of the National Catholic Educational Association Convention, 1930-36*, which contain valuable information. Texts for use in guidance classes also supply much helpful matter for both faculty and students. Cards to publishers will bring catalogs with description of the contents of books, so that the most helpful may be selected.

Developing a Guidance Program

But rarely does a program spring full grown! A gradual evolution of the idea usually guarantees solid growth and a suitable program. For this reason, just mentioning the idea of a probable program will awaken interest in the minds of students in the homeroom. The classes in religion may be used as a means of seeing life as a whole, and lifework in its integration, its interrelations with other phases of life. Most of the modern texts for religion classes have units on life-work, or emphasize the idea by frequent repetition. The teacher of English may motivate theme work by suggesting vocational subjects, and varied methods of treatment. A formal outline for a vocational theme is not recommended because it destroys initiative and originality. The student may think and plan where and how to secure information on his chosen work, then discuss it with the teacher preferably in class, because suggestions of one student will stimulate thinking on the part of all. The civics class affords a valuable opportunity to present occupations, and vocational civics texts may be used either by the teacher or the class members. History or social science classes may develop a living background by means of projects in studying the rise or development of different occupations, with their causes and effects. Science classes and also language classes offer the same opportunity to show the bearing of the subject on occupations at the present time. This will obviate the frequent question, "What good is this subject; where will I use it?" There is on the market an occupational-chart booklet, listing most of the occupations on which high-school subjects have a bearing. This might prove an inexpensive means of arousing wholesome curiosity and discussion. The interested teacher may be able to assist subject teachers in interpreting such a subject chart.

Once the subject has been mentioned, students will ask many questions in informal situations. Teachers will be stopped in the halls, at recreation or at any free moment. This is the teacher's opportunity! On these occasions she will learn more of the student's background, of his thinking, of what motivates his life, than in any classroom. These confidences must be regarded as sacred. Adolescents resent repetition to other teachers, students, or family members. If the teacher or counselor approached deems best for someone else to know any matter, let her suggest the fact tactfully to the student, and

allow him to tell it. Confidence and loyalty are built only in this way. Adolescents believe that they are full grown and that they have left behind them the frankness of childhood. Realizing this, teachers should show interest, be good listeners, but never pry.

What About Records

The teachers should begin early to think of permanent records, which may follow the form of the one-sheet record published by the American Council on Education, each teacher being responsible for the records of her homeroom students. Another method of recordkeeping is to centralize all data on the individual student in a large envelope. Some form of permanent record is essential for effective guidance and its continuity. It is to the counselor what the X-ray and laboratory reports are to the diagnostician. Staff members are changed in all religious communities, and students should not suffer complete readjustment to new faculty. The reputation of the student should be protected, according to all counsels of the Church, as Christ protected the reputations of sinners whom He converted. No matters injurious to the reputation should be placed on the general record card. If serious matters arise, these items, for the school's protection, should be recorded on a separate card and filed in a locked cabinet, with the key in the possession of the counselor or principal. Only items of general information relative to family or student should be recorded on the permanent or cumulative record card, to assist teachers in understanding the student. Scholastic records from elementary school and teachers' estimates relative to the student's working up to capacity, his attitude toward classmates, his interests and ambition, his diligence and perseverance, his home or physical conditions, which shed light on the individual pupil or family history are necessary. If the student is already in high school, his teachers should add their estimates formulated individually. From time to time, new facts will be recorded, such as temporary or permanent handicaps, new conditions which have arisen, and which will modify attitudes toward the student. The purpose is to note individual differences, favorable or unfavorable circumstances or attitudes which condition the student's work and outlook, as well as his achievements. This information will be of value during school and especially valuable for assisting the student to find work.

A school rating sheet may assist teachers in forming estimates that are comparable. Such a rating sheet worked out in faculty meeting may be used also for the student's self-analysis scale. A copy on the bulletin board, a talk on factors determining the rating, and a discussion by the students with faculty assisting to add factors which have been overlooked or to confirm students' judgments—all are devices which will secure general interest and direct the thinking of students along constructive lines. In addition to scholastic records, special attention should be given to the student's participation in school and class activities. The aim for varied interests and well-rounded personality require more than mere "bookishness." Diligence and dependability in classwork must be rounded out by interest in the world around him, social action and development of co-operation and leadership, of talent and ingenuity and executive ability, of strong personality. For an understanding of the student's integral personality, activities outside the classroom are essential and should be recorded at length.

In these extracurricular activities whether of the class or of the entire school, the counselor must be on guard lest a few students be featured, hold many offices, and participate in everything. This is a line of least resistance for the faculty,

of course, but in this way new material will not be developed as it should be, and other students just as capable, probably more capable, will not have the opportunity to acquire or develop abilities, so essential a part of education.

The Study of Occupations

The seniors should receive special consideration at the beginning of a guidance program, for they will enter upon higher education or work after graduation. For the first year, it may be necessary to hold meetings after school if no school time is available for use in discussing occupations as well as in building a wholesome social and economic attitude toward the world's workers and work. The Encyclicals of Popes Leo XIII and Pius XI should be used as norms of economics, labor problems, and sociology. Discussion should give to the student also, some methods of thinking, factors to be taken into consideration such as advantages and disadvantages, ethics, requirements, and rewards of work, some understanding of what college or work will expect of him, sources of information, and biographies of persons who have done outstanding work in the field of work he prefers. Often a student learns more from a biography than from any specific information given to him. The data—since seniors are mature enough to grasp it—should be first, extensive, in order to introduce the students to many occupations and modern phases of these, and then intensive for a more detailed knowledge of a few fields in which they are particularly interested from both the general and local viewpoints. In metropolitan areas all occupations must be covered. Phases of general fields which are consonant with the student's ability should be presented. If seniors present good papers on information gathered, it would be well to file these in the library for reference material. Addresses or interviews may be arranged for, using alumni where it is possible, or persons outstanding in character as well as achievement, or personnel managers. An outline should be given to assist the speaker or person interviewed in directing his remarks most effectively. Experience has proved that neglect of this detail of using an outline will result in many cases either in inspirational talks or the opposite, and not in helpful information. Arrangements for questions from students have proved very helpful. Questions may clarify any detail not fully grasped, or may bring out specific experience.

During this time the teacher who has taken charge of the guidance work or the principal should be reading, obtaining counselor training at college or university, and be evolving plans which seem suited to the particular school, as well as continuing the faculty discussions. There is no set way or program of organized guidance, for such a way would blur the infinitely varied light of individual differences both of schools and of students, and negate any possible achievements. This guidance is not merely an added course, but a co-ordination of all efforts, an integration of all training. Counselor's work presupposes teacher training, and is a profession beyond the teacher's. Only a teacher with true human interest should assume charge of a program, and such a teacher must be willing to give herself generously, in time and effort, to the work. It is needless to say that guidance work is for the students' benefit, not for the glory of the counselor. These factors must be considered in choosing a counselor.

A Plan in Use

The most helpful program extends over the entire four years of high-school life. One plan which has been tried, adjusted and developed, may be of assistance to those interested in beginning. The high-school schedule showed two study periods

in the week when the counselor could combine classes, one for ninth and tenth grades, the other for eleventh and twelfth. After a few talks, introducing the two groups to the idea of vocational guidance, and outlining plans for the class in occupational information, a personnel manager was invited to talk to the assembly very frankly and introduce some case studies which had come under his supervision. He also named specific qualities which he looked for in persons seeking employment or promotion, and showed how these affected the particular work for which they were being employed or promoted. This talk "showed them the other side" and made them more thoughtful toward characteristics of their school work. Emphasis had been placed upon the part played by the school's general estimate of habits and attitudes developed by the student, and his assuming responsibility for his own work, as well as for assisting class and school spirit. Occupational field trips gave further insight. The counselor prepared the students by discussing the occupation and directing observation by asking questions to be answered in oral or written reports.

The seniors and juniors were introduced very rapidly to sources of information in general, to trends in occupations as shown by the United States Census of Occupations for the past three decades, to extensive lists of occupations, and to factors, both personal and occupational, which should be considered in deciding even tentatively upon a lifework. Then, with the beginning of the second semester, tentative choices of occupations were made by all seniors and juniors. As many as six were permitted, with the one favored named first, and on down to the least favored. Students with the same first choice of occupation, became members of that occupation committee; there were seven committees. Each group elected its own chairman, and began a discussion of the members' reading on the subject. The counselor began the work in each committee by suggesting some modern views on the subject or phases that were new; by training the group in the use of library aids; and by suggesting questions intended to set minds thinking. At intervals the counselor attended a part of a committee meeting, since there were seven simultaneous meetings. The chairman was charged with keeping out extraneous matter, and noting any questions on which there was disagreement for reference to the counselor who assisted with reference material, or referred the problem to persons in the city for practical advice or information. Gradually an understanding of the occupation began to evolve. Then the committee, assisted by the counselor, formulated an outline. Members of the committee volunteered to be responsible for chosen parts of this outline. Each member then prepared an individual outline for his chosen topic, and began work on it after approval by the counselor. The senior and junior classes were assembled on the day set for the first report, the chairman presided, and a group report on the occupation, made up of individual reports, was made. Questions from those listening were permitted after each speech, since the group had voted this the best way. If questions on matter outside the individual report were asked, the speaker indicated that information would be presented later. If the student inquiring was not satisfied after all reports, the question was repeated and discussed. In this way, all seniors and juniors heard research material on the occupation chosen. To most of those present, this was the first opportunity available for a complete discussion of any occupation, including local data on the occupation and near-by schools or colleges affording training opportunities. When all seven committees had reported, second-choice committees were organized. The skill acquired in handling references and in analyzing factors in the occupation con-

sidered was quite apparent in the work of the second-choice committee. In some few cases there was a transfer of interest either away from or toward an occupation discussed by a committee.

In the meantime the counselor was utilizing any opportune moment for an interview with each senior, learning family conditions and background, getting recommendations of parents, listening to the student's own ideas and plans, discussing his personal traits, talents and capacities and vocational choice, going over with him the catalogs of schools or colleges offering work desired. Often parents came to talk over plans the students were considering, talking frankly of possibilities, or the student as the parents knew him, and assisting the counselor to a better understanding of the individual. Most of the students had completed tentative plans before the school year was over; some few were still uncertain because of family conditions beyond their control. The great majority of students had achieved an attitude of greater security, of more mature grasp of the world beyond the home and school. They knew that competition would be keen, that versatility is necessary as well as specialization, and that success is not achieved at a bound, but is won by continuing to grow by study and reading after entering upon work.

Intelligence tests were given in freshman and senior years, and achievement tests throughout the high-school course. Adjustment of curriculum was made for all students not able to profit by subjects chosen. Faculty discussions covered students not living up to capacity, as well as the bright; personal interviews afforded light on the difficulties.

Use of the Library

The less mature sophomores and freshmen took a more leisurely pace in getting an extensive view of the occupational fields. Individual career books were begun, the illustrations and cover designs accomplishing correlation of artwork with the vocational guidance. A simple prize and exhibit of all books stimulated effort. There are career books on the market, but initiative and personal planning were achieved by suggesting possibilities for the contents, and then letting students work out their own ideas. In the occupations class and through outside reading, students became acquainted with fields of work and with occupations of which they had never heard. The sociological interdependence of producer, merchant, and consumer was emphasized by means of a project in which students learned of all workers on which they were dependent themselves for their food, clothing, and housing. An international view of commerce attempted to break down any national prejudices and broaden the appreciation of all peoples.

The library project also enlarged their horizon. Part of the work was done in the high-school library, where encyclopedias and general reference books were covered so that students understood emphasis, how to use cross references and bibliographies, to continue study of a topic. They were introduced here also to the *Reader's Guide to Periodical Literature*, *Education Index*, *Industrial Arts Index*, and *International*. After learning how to read and interpret these indexes, they selected topics of interest on occupations in general or on some specific occupations. Later, at the city library, they found these magazines and scanned them to learn the viewpoint of the article chosen. They tried to learn something about the author and to evaluate the possibilities of the occupation from the standpoint of our city and school.

In the meantime, the counselor arranged with the city library for a laboratory afternoon for the students. Problems were arranged by the counselor to be worked out by the stu-

dents, and these problems were discussed with the reference librarians who gave suggestions, co-operated most graciously, and assisted students most generously. The resources of the reference room were covered, the use of the general-literature and art indexes, emphasis being placed upon particular indexes with students who were known to be interested in the fields they cover. The use of the library catalog is very simple, but should emphasize subject as well as author and title. The use of the *United States Catalog of Books*, of the *Cumulative Book Index*, and *Book Digest*, of the *Saturday Review of Literature* and *Publisher's Weekly*, equipped the student for tracing through any study of an occupation he may undertake, and opened to him a world hitherto unknown to him.

As the guidance work proceeded in the weekly class, these sources of information were repeated to fix them in students' minds and then the students were held responsible for them. Printed matter offering suggestions for personal attributes and factors in applying for a position was listed also. This student-guidance or occupations class has two viewpoints, one to reveal all occupations, show sources of information, and discuss those which prove interesting to students; the second, to reveal the student to himself by many devices.

Difficulties with Parents

A conference of the counselor with parents, or with parents in the presence of the indecisive student, has often helped to solve the difficulty, or to shed light on the problem. The attitude of parents is usually most co-operative except in cases where they demand that a student follow an occupation much above his mental level, or at variance with his talents, because of social climbing. Not forgetting that the child belongs to the parents, the counselor tries to make them see that the student will be able to do only mediocre work, or may fail; that if he "makes the grade" of that occupation he may not be a success but may be most unhappy, and they will be disappointed themselves. After repeated efforts to make them understand, and after presenting a contrasting picture of possibilities if the student is permitted to undertake some occupation within his sphere, or in accordance with his talents, the counselor rests the case. If the counselor visits the home, his interest usually exerts greater influence upon parents than is accomplished by calling them to the school for conference.

Interviewing the Student

Personal interviews have been implied in the preceding paragraphs. The counselor must have or have available a private room for interviews, which are offered to all students. Volunteers are accepted first, in order to accustom students to the idea, but all students are interviewed. The student's self-rating sheet, as suggested previously, is a good point for beginning. The sheet acts rather as a third person if the student is self-conscious. The counselor's own tone, manner, and attitude has much to do with the success or failure of the interview. The personality of the student is the gauge of the proper attitude. A matter-of-fact, impersonal, or scientifically analytic attitude will usually accomplish more, but that does not imply any coldness or disinterested attitude. It merely introduces a third person, the student, about whom the student is talking with the counselor. In some cases, the first interview is merely a "get-acquainted" incident to accustom the student to talking with the counselor. There is no one but the counselor and the individual student who can say what the topic of conversation should be, for all students are different. Sometimes it is a one-sided affair, the counselor doing most of the talking to put the student at ease; the most successful in-

interview is a give-and-take affair. The counselor has gone over the student's record before he enters, noting any problem or special trend; a cordial greeting attempts to make him feel at home; in reality it is the counselor's manner which accomplishes that. A comment on the student's general record, or on some specific phase, or some incident with a question following it may open the conversation. Some definite action for the student should be suggested before the close of the interview. This action or investigation may seem very small, but it definitizes the student's thinking, and serves as a matter on which to report in the next interview, when the student is naturally more at ease, feeling he has made some advance. This should be repeated in each interview, so that the student feels he is advancing with each visit. Neglect of this suggestion may be an opportunity to show a personal weakness which needs eradication, and forms a point of departure, indicating that this weakness affects only the student himself, and his success. Interviewing is the soul of the guidance program, so that the counselor plans carefully for definite progress.

The counselor is not a discipline officer, and in the interviews, conduct is not the topic unless attitudes of the student have direct bearing on his character, or on his future prospects. In the small high school, if the counselor uncovers a situation between teacher and student, that matter should be referred to the principal for adjustment in an impersonal way by suggesting to the principal that he talk with that particular student. Since the counselor may be regarded by the faculty as "just another teacher" it might not be conducive to peace for him to ponder or discuss the matter. All faculty members must contribute to the success of the guidance program. The counselor co-operates continually with class advisers, homeroom teachers, and principal, making suggestions as to programs, and discussing problems.

Special Features

In the program of this school adjustments have been made in the freshman and sophomore material. Freshmen have begun with a study of the home community, and now have a period all to themselves. Their lack of knowledge has hindered or delayed the program in connection with local conditions, hence the change. The history, government, educational and occupational interests presented something tangible for them to work on. With local occupations as a beginning, the career books are begun. The present schedule calls for three periods of instruction by the counselor during the week. Some schools have used a fifteen-minute period each day. Very little can be accomplished in any one day, and our modern life trends too much toward rapidity rather than toward continuity, so the counselor believes one period a week more conducive to good work. The sophomore work centers around areas of work and Government Census classifications, the grades of work (unskilled, skilled, technical, and professional) which most types of work offer, so that all levels of ability may be accommodated in chosen areas of work. Changes accomplished or pending in those areas are discussed, so that students feel they are keeping up to date.

Motion pictures have been introduced to acquaint students with unknown work. The thirty-five-millimeter films require a licensed operator; the sixteen-millimeter films do not. Many of these films are loaned free, since they have been made as advertising projects by companies. Others require rentals or carriage fees. They offer splendid opportunities for students with limited horizons.

Alumni have been induced to give interviews to students

considering their occupational fields. They have arranged for field trips for students also, and made known to employers the student's interest in that type of work, and assisted in securing try-out opportunities during summer vacations.

Alumni and occupational representatives have been generous enough to give an evening to the school's program. Parents are invited, the date set far enough in advance for insuring its success, and students with parents listen to talks on certain occupations in which interest has been shown. After the talks, the vocational representatives, located in classrooms, interview students with their parents, giving new light or recommendations relative to amount and place of training or any other phase. Representatives of schools and colleges may be invited for the same occasion, so that parents and students may secure all necessary information at one time, if possible.

The Home and School Association may have a committee to assist in securing try-out or placement opportunities; for placement in positions is a normal part of the guidance program. As employment increases, the placement of students should increase. However, the counselor should do all possible to secure scholarships for the capable students who would otherwise leave school, and scholarships for higher education also. Students must be taught the proper way to fill out employment blanks, and also how to conduct themselves during an employment interview. Students placed in positions should be followed up by contacting them to discover their reactions, not only to the work but to the particular place of work. Much can be done to assist in resolving difficulties and interpreting requirements, stimulating advancement, and stabilizing the young worker. When placement bureaus are set up, counselors must realize that honesty and good judgment in presenting applicants with their records and recommendations will open more doors to placement opportunities, but that the opposite course will negative all efforts in a very short time.

Religious who are zealous counselors need not fear contacting agencies of all kinds in the locality, for they will find much to make them grateful, and many intentions for prayer.

Religious Vocations

In presenting considerations of vocations to religious communities, it seems best to discuss the novitiate, steps toward final profession, a typical day's work, or a year's plan; to discuss the difficulties as well as the advantages of the life, and to make it possible for students to learn the history and work of many religious communities. Home life with its advantages and disadvantages should be discussed also, that a real choice of religious life may be made, and of a particular religious community.

To summarize, the vocational guidance classes and devices have attempted to accomplish six things:

1. To discover the individual's interests and abilities.
2. To discover and explore the world of occupations, including sources of information.
3. To stimulate a tentative choice of vocation.
4. To guide the student in his preparation for this vocation.
5. To assist him in making a successful beginning in his chosen work.
6. To help him to make necessary readjustments in that world of work.

Most important of all is the realization of the fact that guidance is a continuous process, and in consequence, that the student must be "started, stimulated, and directed in processes of self-activity" and techniques that shall serve him throughout life.

Character—Knowledge—Skill

The Demands of a Rapidly Changing World

Florence Lansing*



Miss Florence Lansing

LIFE today is a contest of rivalry in which each participant is required to possess occupational efficiency, constructive attitudes, ability to adjust easily to new conditions, intelligent application of knowledge, and and that qualification for which there is no substitute, character. These are the means by which the contestant develops the attainments of academic and vocational training. Without them he cannot possibly hope to win.

The modern high school for Catholic young women holds a unique position in the secondary world of

learning, for it recognizes its responsibility, not only to educate students for knowledge and culture, but also for that wealth of religious training which builds the foundation of knowing, loving, and serving both God and man.

The School's Responsibility

In this fast-changing world the Catholic high school must assume even more responsibility. The great majority of girls, who enter its portals remember it afterwards as the only Alma Mater they have ever known. Therefore, it must supplement the regular high-school curriculum with special vocational and ethical courses, in order that the thousands of young women, who find it impossible to enter college, may have the opportunity of preparing for careers. It must also provide students with counsel and guidance concerning their personal problems that they may not become confused and go astray.

The modern girl is alert, capable, progressive, ambitious, and very attractive. She possesses the normal desires of romance, but she intends to work for a certain length of time before she marries, because she wishes to become financially independent.

Whether men and women of the older generation smile or frown upon the idea, they cannot blame her for wanting her career, for she is part of this restless age and their own material ambitions.

She longs to fit into the scheme of progress and she must be trained before she enters this busy world, with its beauty, color, comforts, advantages, service, and achievement, on the one side, and ease, luxuries, pitfalls, temptations, and waywardness on the other side. She must be taught that the great need of the world today, is not the gold of metal but the gold of virtue. It is not the riches, which come from our natural

resources but the wealth of mental and spiritual qualities, taught to men directly and indirectly, through the influence of good mothers and noble teachers, who realize that the future progress and stability of America depends upon the splendid womanhood of today.

In order to meet these needs, the high school must realize that it is not enough to teach facts of science and dogmas of religion, but that these facts and dogmas must be interpreted for youth, in the light of application to daily life in their occupational, domestic, social, and civic experiences. It is not enough to teach girls to be good; they must be taught how to be good in an active way.

They should be taught to pray for assistance in the choice of their lifework. The different occupations should be discussed, their duties and advantages should be explained. Both spiritual and material vocations are often lost because young women, through lack of training, have wrong impressions and mistaken ideas concerning them.

They should be told that in the great plan of creation, God gives to every human being certain vocational instincts, peculiar to his needs and possibilities. In the sight of the great Master of workmen, each vocation is as important as another and each fits into the pattern of His design. Care should be taken on the part of the teacher, that young women are not persuaded against God's wishes to enter upon careers in which they will not be happy, and for which they are not fitted. As soon as the youth has definitely decided upon her vocation, she should begin at once to train for efficiency in that line.

The Necessary Training

The first material requisite of the modern girl, who earns her living, is some specified skill, which will enable her to render service in her chosen field. Without this skill, she cannot possibly obtain employment today. The high school should offer vocational training in secretarial work, general office work, salesmanship, store procedure, sewing, designing, decorative and household arts, commercial lettering, cooking, pastry making, catering, and many other short intensive courses, planned to meet the local needs of the community, in which the high school is situated.

No girl should leave high school without knowing how to apply successfully for work, how to justify her existence in the world of employment, how to develop her occupational abilities, and how to grow mentally and spiritually. Certain fundamental facts of public life and its demands should be given because in this mechanical age, employers can no longer use untrained and uninformed workers.

The same course of training should include individual guidance and group counseling, by which girls may be taught to solve their problems and learn the special duties of their chosen state of life. Character training and constructive attitudes should be strongly emphasized and the necessity of basing worldly success upon religious principles should be very clearly and definitely outlined.

The necessity of recognizing and accepting the stern realities

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of life should be stressed. Girls should be taught to live happily with themselves and with others; to appreciate the difference between real and false values; to accept cheerfully their limitations; to use their leisure hours for improvement as well as pleasure; to keep physically fit, mentally keen, and morally wholesome. They should be warned that there are many false doctrines in the world today, and that they must develop strength to meet them and yet remain true to their principles, in spite of the influence of those who advocate and practice them.

Training for Homemaking

The majority of girls who follow business, commercial, or professional pursuits, soon or later, give them up to establish homes. There should be in every high school a Practice House, in which young women may train for marriage and homemaking, just as they would train for any other career. In this Practice House both ethical and practical training should be given.

The practical training should give, to each girl, actual experience in serving family needs, within the income of the average worker. Under supervision, she should have an opportunity to acquire a knowledge of the proper food to maintain the health of a family, of menus for balanced meals, of economical buying, and of income budgeting. She should learn, by daily practices, habits of household organization, such as order, system, shining cleanliness, peace, quiet, comfort, beauty, sanitation, and a knowledge of numerous small inventions, which make the well-ordered home of today so colorful, comfortable, and attractive.

She should be taught to establish her credit and how to assist her husband to establish and maintain his credit. She should learn the value of money, how to use it, never to waste it, and how to save for that time of life when there is no income and how to make simple investments which bring a sure return.

Simple lessons in baby welfare, care of infants, the making of baby garments, child psychology, and the care of children should also be included in the practical side of Practice House. Girls should be instructed along these lines, in order that they may enter the sacred calling of homemaking, with the proper knowledge and the ability to make the home the proper place for the rearing of children, and a haven of comfort and rest for their father, when his hard day's work is done.

Ethical training of the Practice House should include guidance concerning friendships, choice of companions, social problems, sacredness of betrothal, personal relationship, the influence in the life of a man of a good woman, marriage, the welcoming of children, and the necessary qualities which make a home what God intended it to be, a steppingstone from earth to heaven. These qualities are love, affection, understanding, appreciation of the rights of others, ability to adjust to all conditions in the home, self-discipline, unselfishness, and respect for authority.

It should also include advice concerning those habits, by which a good mother establishes a truly Catholic home. Where the name of God is spoken often and with deep reverence, where family prayer is said, where there is evidence of Catholicity, by the presence of holy pictures of Christ and His Blessed Mother, where Catholic literature is read, and where every member of the family attends holy Mass regularly, and receives often the Bread of Life, the smallest child feels the influence of religion, for he sees it practiced in the daily lives of those who love him.

In such a home, when a child is born, the Sacrament of Bap-

tism is administered. As he grows older, he enters a Catholic school where he, in turn, is given the same training as were his parents before him. Soon, he receives his First Holy Communion and Confirmation. When sickness visits his people he knows how to receive and wait upon the priest, who brings the Holy Viaticum, and if death follows, though his heart may break, he accepts God's holy will without question.

Children, thus reared in the shadow of the Church, with companions who believe as they do, and with parents, who teach them by precept and example, are loyal to God, to country, to friend, and to each other. In such a home Catholic action is developed and practiced daily and Catholic training bears fruit.

Modern Demands

Never before in the history of education has the Catholic girl's high school been given so much responsibility. The old curriculum of yesterday is out of date. It served a splendid purpose, and those who are wise, will not discard it. Rather they will reorganize it and add to its ideals and its time-proved worth that type of training which fits our modern needs and prepares our youthful women to think deeply, to serve faithfully, to give generously, to love unselfishly, and to pray earnestly, that God will make them really great builders of men.

The Student's Plea

Today, she is measured by all those standards, plus those which are dictated to her mind by her own conscience, as she meets her group of young women and feels in her soul the silent challenge, which seems to come to her, from the voice of every freshman, who speaks "At last I stand before you, with eager, searching gaze. For years I have known that some day I would enter high school and become acquainted with you. I am sure you cannot realize how I have looked forward to meeting you and how very much my parents honor you and depend upon you to teach me, to guide me, and to prepare me for my life's work.

"I bring to you all the treasures I have gathered together throughout the years of my childhood. They may be poor or rich, but I bring them to you, just as they are, and I give them to you, in one great chalice of trust, obedience, and expectation. They represent my earnest efforts to form what men call character and ability.

"I am entering a strange new world. The traditions, the habits, and the dreams of my childhood are still close to my heart; yet, somehow, I must learn to grow up, and to put to good use the lessons I have already learned, and those which you will teach me. I must adapt myself to new surroundings, new routine, and new acquaintances. I know I shall make many mistakes, but you will always understand me and help me to become self-reliant, dependable, and true.

"During the four long years I work and play and study under your supervision, you will watch over me and by your wise counsel keep me from harm.

"You will be the guardian of my chalice. Take it and do with it *what you will*, and when you return it to me, at the close of my high-school days, may it be filled to overflowing with knowledge of my weakness and my strength, with information concerning the world in which I am going to work, with reverence for God and love for humanity, and lasting memories of your bigness and kindness to me."

And now, as always she rises gloriously to the occasion. In her quiet way she rates her own value, in terms of her influence in the lives of those she has taught, according to stu-

dent ability, student service to the world, student participation in civic affairs, student devotion to religion, and student loyalty to God and to country. She has become a national figure, living, working, praying, as it were, away from the world, yet part and parcel of the world, devoting her life to the service of God and His children.

That she may exert this powerful influence upon humanity, she makes a careful study of youth, of home conditions, of environment, and of natural habits and desires of young people. She realizes that the girl of high-school age who comes to her classes has crossed the threshold of young womanhood, leaving behind her the simplicity of childhood and the long, happy days of freedom and play. Her time is now occupied with preparation for college or for a career, while her thoughts naturally turn to romance. She plans and dreams of a home of her own, which she hopes some day to establish.

This is her privilege and her right because God Himself has ordained it so. During this period of her life, teachers should do everything they can to inspire her and to keep her confidence. They should speak frankly to her of the great mystery of life and encourage her to speak frankly and modestly to them, that her love's young dream may be as sweet and as beautiful as it should be.

Many unhappy experiences are easily avoided when teachers realize their privilege and duty in these matters. Very often girls, who appear to be wayward, are really at heart very innocent, but they become confused because they do not understand the attitude of those older people whose sympathies are not with them. They naturally turn to other sources for assistance and these sources are often not the best nor the most wholesome, but they give to the girl the warmth of affection and understanding for which she longs and which she has a right to receive.

Understanding Youth

Let us as teachers take her as she is, a precious child of God, matured, mentally, far beyond her age by present-day standards of living, yet often unwise, because of lack of judgment, stability, and poise. Let us understand her sometimes indiscreet actions, kindly criticize her, when she is in the wrong, but never magnify her faults or failings. Let us value, as a priceless gift, her love and trust and prove to her, by our words and actions, that we are worthy of her confidence.

Let us occupy her mind with uplifting thoughts, and listen to her young ideas. Let us visit often with her, and inspire her to want to become a good influence in the life of the man she marries. Let us teach her by our own example unselfishness, self-denial, control over her emotions, a courteous tolerance toward the rights of others, family loyalty, charity, and a deep tender love, which easily forgives, yet is strong enough to discipline when necessary. Let us encourage her to develop light-heartedness, fortitude, and that peace of mind which comes from prayer, devotion to the Sacred Heart and the Holy Mother, and frequent reception of the Blessed Sacrament.

Let us be firm, yet generous, tender, and gentle to the young woman who leans upon us. Let us hold her close to our influence that in later years the memories of happy associations of her school days may inspire her to meet nobly and courageously the difficult struggle of life.

Let us not try to do the great task alone. Let us lean upon the Divine Master, who called us to labor in His Vineyard, that He might teach us to become leaders of men. Let us, in all humility ask Him to open the gates of heaven and pour out to our hearts from the fountain of His love, those graces necessary to reach the hearts of the children and to lose ourselves gladly in their needs.

Let us ask Him to give us:

A sincerity, real enough to endure the scrutiny of a young woman's intuition.

An understanding deep enough to see each viewpoint, even though it may be warped and twisted.

A tolerance generous enough to forget the difference between black and white, rich and poor, gifted and unfortunate.

A sympathy broad enough to win confidence, to comfort, and to soothe.

A sense of humor rich enough to discern real values of human nature.

A faith in humanity eternal enough that it may not die.

A judgment keen enough to weigh each word and act for what it is worth, and overlook that which seems to be great, but which in reality is nothing.

A courage strong enough to win the fight though the odds be great.

A patience infinite enough to forgive again and again and again.

A humility sweet enough to remember our own shortcomings and failings, that we may not be harsh with those who fail.

A love glorious enough to look upon the prodigal daughter with the sweet charity of mercy and forgiveness, to see through and far beyond the shadow of sin and shame, only one of the Great Master's children.

A strength stern enough to leaven the whole.

Thus shall this generation of teachers live and work and strive and pray. Thus shall they teach and heal and lift and lead. Thus shall they take their part in the world of affairs, leaving behind them the training which gives to man the greatest legacy of any age, a good and noble womanhood.



Prayer and the Sacraments

The importance of Prayer in our Catholic life cannot easily be exaggerated. Especially in these days when the non-Catholic religious atmosphere which surrounds us is so charged with theories of human self-sufficiency in all that regards religious belief and morality, the essential place of prayer in the economy of salvation has to be deeply impressed upon the mind of the growing child. According to divine ordination, prayer is an essential means of salvation for everyone who has reached the use of reason. However, in the consideration of the necessity of prayer there is danger of confining the whole treatment to the prayer of petition. The average Catholic is not, ordinarily, well instructed in the other phases of this exercise of intimate and conscious communion between Almighty God and his own soul. It is the soul's highest privilege to be able to address itself, immediately, to the infinite majesty of God. Through prayer the mind and the will of man reach the sublime fulfillment of their respective functions. The failure to pray, that is, the failure to consider prayerfully the truths that Faith teaches us, means sterility in religion. Faith will be little else but a summary of dry propositions, Christian morality will only be a burdensome code of life, and the Church itself will appear scarcely more than a very human sort of organization unless through prayer the mind grasps something of the beauty of God's revelation and of God's way of life and the will begins to awaken to an enthusiastic love of them.

The Sacraments and Prayer—these are two essential means of sanctification in the Christian economy of supernatural life. Just as religion itself is not a mere department of human life but must be made to penetrate into every phase of conscious life and to influence, vitally, every human activity, so the Sacraments and Prayer have a range as wide as all human life and all human need. From Baptism to Extreme Unction, the Sacraments accompany man through life to supernaturalize every stage of his earthly career. And the practice of prayer is as necessary to his spiritual well-being as food is to his body. It is with a deep consciousness of the value and importance of these two most essential factors in our supernatural relationship with Almighty God and with Jesus Christ that the teacher ought to present the Catechism text on the Sacraments and Prayer to the little ones of the Church.—*Rev. Francis E. Keenan, S.J.*, at the Catechetical Congress.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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"A True Lent"

The spirit of Lent has been put in an excellent way by Robert Herrick. Let it tell its story to you and the children in your classes. Why not read to your classes at the beginning of Lent?

A TRUE LENT
 Is this a fast, to keep
 The larder lean,
 And clean
 From fats of veals and sheep?

Is it to quit the dish
 Of flesh, yet still
 To fill
 The platter high with fish?

Is it to fast an hour,
 Or ragged to go,
 Or show
 A downcast look and sour?

No: 'tis a fast to dole
 Thy sheaf of wheat
 And meat
 Unto the hungry soul.

It is to fast from strife,
 From old debate
 and hate;
 To circumcise thy life.

To show a heart grief-rent;
 To starve thy sin,
 Not bin:
 And that's to keep thy Lent.

— Robert Herrick

— E. A. F.

Catholics and the Press

Catholics should support the Catholic press. Catholics should support the general press which deals intelligently and in a fair-minded manner with moral questions and with questions affecting the Church.

The Catholic press is largely intended for Catholics. It should be competently managed and competently written. Its trusteeship is great as indeed its opportunity is great. It is an essential force at the heart of Catholic action. It is an instrument alert, informed, and vigorous on the whole range of the social frontier. The individual Catholic cannot inform himself as competently as the Catholic weeklies do. The individual Catholic cannot tell what items are omitted from his daily

paper, nor can he, with the information at his command, tell of the false emphasis, if not falsehood, of the news that is printed. This essential news service is imperative in these days of Spanish Civil War, of nationalistic states, and of every form of racial and social propaganda.

The Catholic press is a necessary social service today.

The Catholic press is a necessary information service at the heart of Catholic action.

The Catholic press is a method of Catholic adult education.

It should be heartily supported.

We should maintain a vigilance and an alert interest in the secular press. The attitude toward Catholics and Catholicism is continuously influenced with sidelights and comment in news and editorial columns.

Let us support a fair free press.

Let us communicate our approval or dissent occasionally — when we are sure of our ground.

Let us be fair too.

But by all means support some of the good Catholic weeklies and a monthly or quarterly, if you can — and your diocesan paper. — E.A.F.

Pontifical Academicians

The following dispatch has a very great significance for Catholic education and the development of scientific research in the Catholic colleges and universities of the country:

Vatican City, Oct. 31 — (NC Cable) — Six American scientists, three of them non-Catholics, are among the 70 members personally nominated by His Holiness, Pope Pius XI, to the Pontifical Academy of Sciences, reformed by the *Motu Proprio* "In Multis Solaciis," published yesterday.

The United States scientists nominated by the Holy Father to be Pontifical Academicians are:

George David Birkhoff, Professor of Mathematics at Harvard University.

Dr. Alexis Carrel, Professor of Biology in the Rockefeller Institute, New York.

Robert Andrews Millikan, Director of the Physics Laboratory of the California Institute of Technology.

Thomas Hunt Morgan, Head of the Department of Biology of the California Institute of Technology.

George Speri Sperti, director of the Institutum Divi Thomae of the Catholic Athenaeum of Ohio.

Hugh Stott Taylor, Professor of Chemistry at Princeton University.

Dr. Birkhoff, Dr. Millikan, and Dr. Morgan are non-Catholics.

It is a very significant fact that none of these men were trained in a Catholic college or university of this country and that none of them are associated with a Catholic college in the ordinary sense although Dr. George Speri Sperti is associated with the Institutum Divi Thomae of the Catholic Athenaeum of Ohio.

Of the non-Catholics in the list, Dr. Birkhoff received his bachelor's degree at Harvard and his doctor's degree at Chicago, Dr. Millikan received his bachelor's degree at Oberlin and his doctor's degree at Columbia, and Dr. Morgan received his bachelor's degree at the State College of Kentucky and his doctor's degree at Johns Hopkins. Of the Catholics, two of them, strangely enough, were trained abroad. Dr. Taylor received the doctor of science degree from Liverpool University, and Dr. Carrel was trained at the University of Lyon, receiving there both his undergraduate degree and the degree of doctor of medicine. Dr. Sperti received his course of training as an electrical engineer at the University of Cincinnati and was subsequently associated with a number of industrial technical laboratories.

In extenuation of the situation we might say that the Catholic colleges in the period in which these men were trained, at least most of them, were in a rudimentary state of development. We believe that when the next list is announced very likely the Catholic colleges will have developed men who are capable of receiving this high designation by the Pope.

It is a fine tribute, on the other hand, to the Pontifical choice that the men were so objectively chosen. It is this attitude that all Catholic college administrators should take in the selection of the professorships in their universities, the fundamental question being the competence of the men in scholarship and in service in the specific fields in which they are to teach.

In a sense these designations are definitely a challenge to the Catholic colleges and universities of the country. They also suggest that what Catholic education needs in this country is a thoroughgoing co-operation of all the agencies of Catholic higher education in the promotion of scholarship and research in the sciences. Futile competition will not help. A co-operation based on the unity of the Catholic higher educational system of the country opens up the largest possibilities of service. — E. A. F.

Adding Meaning to Memory

Dr. Mandel Sherman in his *Mental Hygiene and Education* has indicated the significance of progress in schools that has a meaning for catechetical instruction as in other branches. "Progress in these schools," he says, "is determined by the ability of the pupils to understand the meaning of the subject matter in its relationship to social adaptation." Is not this, too, the practical meaning of Catholic action? Is not the best guide for such social adaptation in its broadest sense the Encyclical on the Reconstruction of the Social Order? If this is so, what we need is not merely social adaptation, but social improvement in the light of religious principles.

Dr. Sherman, emphasizing more of the individual aspects, goes on to say: "*Meaning* has been added to memory and the pupil is thus trained in understanding, interpretation, and adaptation. He is taught to deliberate and to judge new conditions without recourse to memory alone, so that he can face new situations without fear and anxiety." This quotation might be taken as a statement of the principle underlying the more definite relation of religious principle to the actual direction of the affairs of life. In the more intelligent efforts to improve religious instruction on the elementary-school level by relating religion to life, this principle of associating memory and meaning is a foundation.

I cannot help re-emphasizing the importance of the social encyclical of the Pope in this process of social orientation, social adaptation, and social improvement. It is imperative that teachers should really understand the encyclicals and not merely be able to repeat their formulas. This understanding should be possessed by teachers in elementary schools as well as in the higher schools. Then students will not have to unlearn in the higher schools. — E. A. F.

The Classics

In Nicholas Murray Butler's always significant annual report as President of Columbia University, he discusses the relation of "Columbia to the Classics." After listing some of the earlier outstanding personalities at Columbia who made significant history in classical scholarship in America, he goes on to say, somewhat sorrowfully as to what has come to pass,

and joyfully with reference to the present opportunity:

Their juniors still in academic service have likewise been men of similar scholarship and teaching power. The center of academic gravity has, however, shifted and now students of the ancient classics in the American high school and in the American college are relatively few in number and, with here and there an exception, are steadily becoming fewer. These facts put a heavy burden of responsibility upon the college and the university of today. Under conditions which now exist they cannot hope to restore the study of the ancient classics, even measurably, to the place of importance which it once occupied, but they can and should eagerly pursue the study of the literature, the philosophy, and the art of ancient Greece and Rome, interpret them with new power and insight as applied to the intellectual life of today and make sure that, for those relatively few students who are desirous to enter this field, full opportunity and competent guidance are provided. This may not be an easy task, but it is one to be undertaken and dealt with as successfully as present conditions permit.

In biological science the study of embryology is held to be of capital importance. Why should it not be of like importance to study the embryology of our social, our economic, and our political systems, as well as that of our philosophical thought as these have been developing for more than 2,500 years?

Catholic education should continue in its effort to keep the classics as instruments of education on the secondary and collegiate levels. Every effort — and greater effort — should be made to make Latin an effective educational instrument for the modern boy and girl. Greater effort should be made to teach all at least the Latin of the liturgy.

Nor should we neglect the opportunity to contribute to classical scholarship — a humane classical scholarship, and also the scholarship of the detailed linguistic type, but particularly the former. It is amazing how little we do. It is amazing how inadequate the quality and range of our offerings on the real university level are. It is amazing, in spite of our profession of deep interest, our contributions of a scholarly character are meager indeed.

What are we going to do about it? — E.A.F.

Our Past Life—A Force

In a book by Dr. William Brown called *Mind and Personality* we find a very much neglected psychological fact called to our attention in a significant sentence. He says:

"His memories are not like pictures that have been stowed away or hung on the walls of some museum, but are actual forces still making themselves felt in the background of the mind, still influencing the conscious mind, although themselves remaining unconscious or outside the field of awareness" (p. 6).

In our everyday life we think too often of our past experience as "dead." It is stored somewhere in the mind. If we need it we can call it back from its limbo. We seem to have followed Longfellow's statement "to let the dead past bury its dead."

But the facts are otherwise. We act like old Rip Van Winkle. He will take another drink, "and we won't count it." But, as William James said, Rip may not count it and a kind Heaven may not count it, but there it is recorded deep in the nervous system, or let us say, in the mind — another step in weakening Rip's power of resistance.

We see every day of our lives how these past experiences influence us. How we try to hide them. How we are glad to tell of them. We do this or that primarily because of what we did yesterday or the day before yesterday.

The most obvious cases of this are cases of conscience. Here like Lady Macbeth and Lord Macbeth we want to forget. Even we anticipate the difficulty and recognize the persistence of these forces. "If it were done when it is done" is the anticipatory wish which we know will not do. — E. A. F.

Some Aspects of Vocational Guidance

John P. Treacy, M.S.*



John P. Treacy, M.S.

THE term *guidance* has been given various interpretations. The writer thinks of guidance as that assistance which is given to individuals in order that they may best plan for, utilize, and adjust themselves to their opportunities. These opportunities may be in school or out of school. They may be vocational, curricular, recreational, or of some other type. The writer believes that the center of interest in guidance should be the choosing, planning, and adjustment needs of the pupil, wherever these needs may be. He also believes

that artistic teachers in their regular teaching do much to lessen the need for a special agency for guidance in a school.

The outline analysis which follows centers about the problems of *vocational* guidance. This approach is used with the full realization that there are other important aspects of the work, many of which are inextricably tied up with vocational guidance. The single approach is used only because it gives definiteness to the analysis of an important division of the larger field of guidance.

Recent Emphasis on Vocational Guidance

1. The need for vocational guidance has long been recognized. Undoubtedly there always have been scattered attempts to help individuals to choose occupations wisely. However, organized guidance programs are largely a matter of the present century.

2. Some illustrations of the recent emphasis on vocational guidance are: Books and magazines on the subject; radio programs devoted to guidance; guidance specialists in schools; guidance specialists in industry; guidance activities of service clubs (Rotary, Kiwanis, etc.); guidance activities of Catholic youth programs.

3. Possible explanations of the recent emphasis on vocational guidance are: The increasing sensitivity of social agencies to the needs of youth; the fact that vocational choices must be made by individuals at an age when they are relatively immature and inexperienced; an appreciation on the part of society of the need for finding and encouraging unusual ability; the rapid increase in the number of occupations from which individuals must choose (now about 25,000); the increasing need for wise vocational choices, due to the keen competition in all fields; the disturbing influence of unethical advertising, "quacks" in guidance, etc.; evidences of lack of guidance: Occupational choices unsuited to abilities; failures in occupations; dissatisfied workers; overcrowding of certain

occupations; under turnover in industry in normal times; indifference to the problem of choosing an occupation on the part of some; questionable reasons for choosing occupations on the part of some.

Some Objectives of Vocational Guidance

General Objectives

1. To interest the individual in the problems of vocational choice and vocational adjustment.

2. To assist the individual in choosing, preparing for, entering upon, and progressing in an occupation.

Specific Objectives

1. To help the individual to develop a sound philosophy regarding vocational success and its place in individual and social welfare.

2. To develop in the individual an appreciation of his responsibility for developing his natural gifts, and for utilizing them for social as well as for individual welfare.

3. To develop in the individual a realistic optimism regarding the occupational opportunities of the future.

4. To counteract the influence of "quacks" who offer short cuts to the solution of guidance problems.

5. To develop in the individual a habit and a sound method of analyzing occupations.

6. To acquaint the individual with pertinent information regarding occupations and occupational trends.

7. To develop in the individual a habit and a sound method of analyzing his own abilities, interests, and opportunities.

8. To assist the individual in ascertaining his greatest abilities, interests, and opportunities.

9. To assist the individual to secure information relative to the available training facilities for the occupation of his choice.

10. To assist the individual to utilize effectively the employment agencies of his community.

11. To assist the individual in adjusting himself to an occupation, or in the rechoice of an occupation.

12. To develop in the individual an interest in and a knowledge of the literature of vocational guidance.

13. To make more meaningful and effective the education of those individuals who are now in school.

Notes on the Objectives of Vocational Guidance

1. Vocational guidance is often interpreted very broadly. Sometimes it is included under the term *guidance*, along with educational guidance, moral guidance, civic guidance, and the like. While vocational guidance is closely related to other types of guidance, and to all forms of education, there is a danger that the specific function of this work will be lost if care is not exercised in delimiting the concept. Therefore, teachers are urged to study carefully the objectives of vocational guidance, and not to lose sight of these objectives in planning programs of activities. This does not mean that teachers should not help to solve other types of problems with which they find individuals confronted.

2. It will be noted that many of the objectives are in the realm of attitudes, ideals, and appreciations. Giving a person information is not enough. In fact, if a boy has the correct attitude he will go a long way toward finding the needed information himself.

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3. A vocational choice is good when it is in harmony with the abilities, interests, and opportunities or training possessed by the person making the choice; and when the occupation itself is such as to contribute to the happiness of the individual and to the welfare of society.

4. One hears much about the conservation of natural resources. Why not make the guidance program contribute to the conservation of *human* resources?

5. Many adults who entered their present occupations through chance are very successful. Luck plays a part in many important choices in life. So does grace.

6. There is a very close relationship between employment in a suitable occupation and crime. Many a person now in prison would not be there if he had been occupationally adjusted.

Some Principles of Guidance

1. Guidance is not dictation. The final choice should be made by the individual himself. The function of guidance is to help the individual to make intelligent choices. One should help individuals to help themselves.

2. Oftentimes the first choice made by an individual is unsatisfactory. A guidance program should be concerned with rechoosing as well as with initial choices.

3. Some individuals think that it is a reflection on themselves if they do not have definite vocational plans. The important thing is not whether or not a person has made a choice, but whether or not he is thinking about his vocational future and trying to reach a decision.

4. An individual should not cease his studying of occupational opportunities because he thinks he has made his final choice. Often a rechoosing is necessary, and the informed person will always meet such an emergency better than one who has lost interest in his occupational surroundings.

5. Vocational guidance is not an act; it is a process. It should be started early in the life of the individual, and should be continued until he is vocationally adjusted. There are, however, certain strategic points at which vocational guidance should be stressed. Some of these are (1) at the end of the compulsory school age; (2) on entrance to high school; (3) on entrance to college or some other educational institution; (4) on graduation from high school; (5) on graduation from college or some other educational institution; (6) when transferring from one school to another; (7) when considering withdrawal from school; (8) when failing in school or at an occupation.

6. Individuals should have impressed upon them the fact that an indispensable requisite for vocational success is *character*. An employer may be willing to overlook weaknesses in training; few indeed will tolerate weaknesses in character.

7. Too much emphasis should not be placed on chance occupational interests which a young person may have. Often what is thought to be an interest turns out to be but a passing fancy, brought on by some accidental experience on the part of the individual. There are *real* interests which should be considered. But care must be taken to ascertain whether or not apparent interests are real, and whether or not the individual in question cannot develop other interests if there is a conflict between his abilities, his interests, and his opportunities.

8. There is no short cut to the study of an individual. Graphology, phrenology, physiognomy, and the like have little or nothing to contribute to the making of a wise vocational choice. Most workers engaged in those pseudo-sciences are interested primarily in the financial reward which they reap as

the result of preying on credulous youth. There are tests which help in analyzing an individual's strength and weaknesses. But even they must be interpreted by one who is familiar with such measures.

9. One must not be deceived by the popular notion that every individual has *one* occupation in which he can succeed. Most individuals probably could succeed at a large number of occupations. This does not mean that there are not certain *classes* of occupations for which the qualifications required are similar, or that some individuals cannot do better in some *types* of occupations than they can in others.

10. A fundamental attitude that should be developed is that all honest, serviceable labor is honorable.

11. There are *permanent* and *transitory* aspects of vocational guidance. A discussion of what constitutes success is an example of the former; a discussion of what occupations are now overcrowded is an example of the latter. A good guidance program should maintain a nice balance between these two aspects. Overemphasizing the permanent aspects will result in an impractical program; overemphasizing the transitory may result in many individuals not having vision regarding the place of work in their lives.

12. It is easier to predict negatively than positively. That is, it is easier to tell what an individual cannot do than what he can do. There is much room for service in the negative aspects of guidance alone.

13. There is a tendency for individuals to think of their vocational choices only in terms of their own welfare. They should be made conscious of their social responsibilities as well.

14. Since the times change so rapidly, occupational opportunities and requirements are far from stable. Many individuals are called upon in later life to make adjustments to changed conditions. Youth should expect this, and should prepare themselves for such conditions. The best training for this needed adaptability is a broad, liberal background of training.

Some Suggestions for Teachers

1. One need not be an expert in guidance in order to serve youth. But, he should be eager to serve youth, and willing to put forth the effort necessary to inform himself about the field.

2. No one person can hope to know all there is to know about all occupations. But, there is much service to be rendered through encouraging youth to think seriously about the problem of vocational choice, and through giving them principles and procedures by which they can progress on their own initiative.

3. Letting a young person know that one is interested in his vocational problems is in itself a positive force which will go a long way toward giving him the right attitude toward his future vocational plans.

4. In some instances the principal function of teachers is to help and encourage individuals to use the available agencies for guidance.

5. A real grasp of the fundamentals of guidance comes slowly. Teachers will greatly facilitate their understanding of the field if they will: Read some basic works in the field; listen to radio programs on guidance; discuss occupations with workers in the various types of work; attend meetings on the subject of guidance; become "vocation minded." There are many opportunities to increase one's knowledge and understanding of the field if he but utilize them; collect and file information pertaining to guidance.

The Catholic Youth Movement and the Parish School *Aloysius Croft, M.A.**



Aloysius Croft, M.A.

THE purpose of all Catholic education has been set down as the "formation of men and women to the likeness of Christ."¹ The parish school aims to prepare children to make the best possible use of life and gain the greatest happiness from it, to the end that they may know and love and serve God and be happy with Him forever in heaven. The purpose of the Catholic Youth Movement, too, could scarcely be formulated in any better way; for, if its basic purpose is not educational, it is difficult to see how its existence can be justified.

The Catholic Youth Movement may be said to be an extension of the parish school, having as its aims the aims of the school but differing widely from the school in plan and method.

What is the Youth Movement?

The term Catholic Youth Movement is applied to the organized efforts of clergy and laity in behalf of Catholic youths from early adolescence to early manhood and womanhood. Strictly speaking, there is not as yet a single National Catholic Youth Movement under one head and with a unified program. Instead, dioceses in various parts of the country have adopted their own programs, fitting them to their own needs and placing them under various types of direction. Existing youth societies such as the Boy and Girl Scouts, the Sodality of the Blessed Virgin, and the Junior Holy Name Society have been made the official Youth Program in some places. For rural communities the 4-H Clubs seem to meet existing needs. The type of leadership also varies, with most dioceses making use of volunteer leaders for whom training is being supplied as rapidly as possible. The ages of the youth included in these programs, too, differ widely according to varying needs: some of the programs include only young people of high-school age; others include pupils of the higher elementary grades; while at least one diocesan program is arranged for boys from thirteen to eighteen, with further provision for young men from nineteen to twenty-five. What the National Catholic Youth Program will be when it finally evolves, as it surely will, is difficult to say. Probably features of the various existing programs will be adopted and adapted.

A Positive Force

At the present time the Youth Movement is stressed as an antidote against the alarming growth of communistic teaching among adolescents, and as a bulwark against its spread to

our own youth. But this is at best a negative purpose. A Catholic program cannot be built upon the protestant principle of "against" — it must be "for." It must be positive in aim and activities. The boy or girl who is attached to the Faith, who knows the Faith not as a lesson in the catechism but as a program for living, will not be likely to fall prey to the specious arguments of agitators. There is, of course, a natural restlessness in youth which is not quieted, and perhaps is heightened, by formal education, and which must be satisfied in some way. The Catholic Youth Movement is the best means that has been found for turning this restlessness into useful channels.

The Catholic people of America have established a system of parish schools that is marvelous in its scope and in its efficiency. Millions of dollars have been spent for, and thousands upon thousands of lives have been dedicated to the cause of Catholic education — an education based upon the firm foundation of true religion. In spite of this, the leakage from the Church, if apparently authentic reports can be relied upon, is fearful. Juvenile delinquency and crime, touching to a certain extent our own young people, have also alarmingly increased in late years. This leakage and delinquency are certainly not occurring in the schools themselves nor are they traceable to the schools; their cause must be sought for outside the sphere of school influence. This cause, it is safe to say, and juvenile-court records will support the statement, can be found in the leisure-time activities of our youth. Therefore, until Catholics begin to exert some control over the leisure-time program of their children much of the splendid work of the schools, and much of the sacrifice of lives and money made to maintain them, will be nullified.

Pleasant Wholesome Activities

The Catholic Youth Movement is designed precisely to supply this much-needed leisure-time program. It is designed to fill the leisure time of youth with activities that are not only harmless but actually beneficial. It is the extension of the school's teaching program into the whole life of the boy and girl. It provides the young person with healthful, inspiring surroundings outside the school and the home. It provides him with sympathetic companionship and leadership, and fosters a healthy, Catholic social life among youth. In short, the Catholic Youth Movement is designed to provide conditions in which the youth can make practical application of the knowledge, attitudes, and skills, secular and religious, acquired in the Catholic school.

In view of these aims, then, the well-planned Youth Program will have to be a balanced program — one that takes into account the mind and soul, as well as the body of the adolescent. It must seek to promote interest in formal education by demonstrating in a practical way its value in life situations. Thus it will embrace cultural activities (such as oratory, debating, interpretation, dramatics, handcraft, etc.), a vocational guidance program, some sort of care for delinquents, besides a definite and well-adapted informal religious program and the interesting and necessary athletic activities. It must not only care for already developed skills, but must

*Assistant cultural director, Milwaukee Archdiocesan Catholic Youth Program.
¹*The Catholic Way in Education*, W. J. McGucken, S.J., Bruce Publishing Co., p. x.

seek to develop new ones. It will try to bring to light hidden aptitudes, to strengthen repressed characters, and to develop good attitudes. Social action, social habits, and skills must also be a part of the well-planned youth program, and these, as the Rev. Joseph Heiner states "are generally developed more effectively through informal than through formal methods of instruction."²

A Parochial Organization

It would seem that the ideal Youth Program should have as its basic unit the parish group, no matter how wide its ramifications beyond this local parish unit. This serves the purpose of inculcating loyalty to the parish and the parish school. Many Catholic young people have their only contact with Catholic education in the parochial elementary school. In the case of those who pass from the eighth grade into the public high school and then often to a secular college, their loyalty to the parish school is soon broken unless some informal bond is formed. Their religion, too, remains for them, in many cases, simply a lesson that had to be learned: they obtain a college education in history and science, and remain perfectly content with an eighth-grade knowledge of religion. In such cases the Youth Program, gauged as it must be to catch and hold the interest of youth, can do a splendid work of higher education. It can form these young people in Catholic living, and can teach them informally a great deal about their Faith that they would otherwise not have known. In this sense the Catholic Youth Movement is truly an educational agency.

The School's Part

The Catholic Youth Movement, then, in its design and in its organization is a loyal and effective ally of the parish school.

²Program for Catholic Social Action, Queen's Work Press, 1934, p. 10.

The attitude of the parish school to the Youth Program in the parish can be presumed to be distinctly friendly. How this friendship is to be carried into practice, however, is not as simple as it may seem. If the school uses the Youth Movement as a pawn in its disciplinary problems, as has been done in more than one instance, it will defeat its own purpose and the purpose of the Movement, whose very strength lies in the voluntary and informal nature of its membership. Again, if the activities of the Movement are carried into the school as regular school tasks (and this also has happened) the same results will follow. Too much interest on the part of teachers, resulting in the active participation in contests in which their students have entered may work great harm. The writer has in mind a Youth-Program essay contest in which it was necessary to inform several parochial-school teachers that the purpose of the contest was to give the contestants opportunity to express themselves—and not primarily to find the best essayist in the diocese. The contestants as a group will certainly sense the unfairness of such well-intentioned interference, and the contestant who wins as a result of such help will miss the glow of satisfaction of a well-earned victory. In short, injudicious interference will defeat the Program's essential aims. The solution seems to be that the school recognize the value of the Youth Movement and help it by tactful moral suasion and encouragement, and by extending to it all possible school facilities. Aid from teachers, kept within reasonable bounds, will be heartily welcomed by any intelligent leader. That this aid will be returned with interest is certain if the local Youth Program is well planned, well led, and effective; it will be returned in the form of increased interest on the part of members in their schoolwork, increased loyalty to school and parish, and, last but not least, in the honor conferred upon the school by the fine Catholic lives of the former pupils.

Guidance In Practice

JUST what are Catholic high schools now doing in the field of student guidance? The following summaries of first-hand information from some of the larger Catholic high schools in the United States prove that the officials of these schools are not only fully alive to the problems of their students, but that they are making a sincere effort to be of assistance.

In Philadelphia, Pennsylvania

The first plan is summarized briefly from the outlines on guidance prepared for use in the two Catholic high schools for girls in Philadelphia. These schools have a combined enrollment of more than 6,000. Rt. Rev. Msgr. John J. Bonner, the diocesan superintendent of schools, serves as principal for both schools. The teaching is done by about 173 Sisters of various orders, and about a dozen lay teachers.

The Organization

In each of these schools a counselor is in general charge of student guidance. There is also an adviser for each homeroom who conducts a guidance period each week. In addition, every teacher and activity leader is expected to supply incidental guidance as occasion presents itself.

The guidance activities of the school include physical, curricular, social, vocational, civic, avocational, and ethical guidance.

The School Counselor

"The school counselor co-operates with the homeroom adviser for the better adjustment of the student. The homeroom adviser occasionally finds problems requiring more time and intensive study than she can give to any one of her group. Establishment

of a better understanding of home and school may be needed. Such instances are referred to the school counselor."

In St. Louis, Missouri

McBride High School, St. Louis, is an interparochial high school for boys in charge of the Brothers of Mary with an enrollment of nearly 800 students. Brother Julius J. Kerschel, S.M., is the principal.

Organization

An adviser in charge of each homeroom meets his pupils at least three times a day: before school in the morning; at the first period in the morning (45 minutes) for religion; and at the activity period (30 minutes) before dismissal. At this last period he interviews individuals; sometimes a student remains after school to talk with him.

Vocational Guidance

During the month of May, all classes devote activity time to the discussion of vocations. At intervals speakers representing various professions are brought in to tell the students about their professional work.

A Preparatory School

St. John's Preparatory School, Danvers, Mass., a select boarding and day school is conducted by the Xaverian Brothers. Brother Mark, C.F.X., is director of studies. This school has a definitely organized system for educational, religious, moral, and social guidance. Since the students represent the professional class and usually follow the profession of their parents, vocational

guidance is not stressed very strongly. However, professional men are brought in to talk and the various professions are analyzed. Among these students 80 per cent go to college with a more or less definite objective.

Educational Guidance

In the field of educational guidance each student has a faculty counselor who is his advocate and represents him at meetings when necessary. Teachers make weekly reports to this counselor, who confers with the student regarding his progress and with him and his parents regarding choice of college courses.

A complete confidential record card is kept for each student. This record contains information such as health, interests, college preference, religion, I.Q. test, background, etc.

Advisers are on duty in their home classrooms each day from 11:30 to 12:00 for private interviews. The adviser must have an intimate knowledge of each student in his group.

Spiritual Guidance

Religious and moral guidance is conducted by the department of religion. A period of half an hour daily is given to religion. There are daily religious bulletins and religious posters suggested by the *Queen's Work*.

In Cincinnati, Ohio

The Roger Bacon High School (diocesan, for boys), in charge of the Order of Friars Minor, has an enrollment of more than 700. Rev. Juvenal A. Berens, O.F.M., is the principal.

Spiritual Guidance

Here daily classes in religion are taught by priest teachers. The "question-box" plan is used for one period each week. Religious bulletins are posted regularly. There is a weekly religion assembly in the school auditorium (the school has no chapel). The program consists of hymns, prayers, and a moral talk by the Reverend Spiritual Director of the school.

This high school serves 28 parishes. Each parish has a student representative on the student religious council, who contacts his pastor at least once a month. The student Catholic Action Guild supports the religious pamphlet rack and supervises the circulation of these pamphlets from a special section of the library.

Educational Guidance

Weekly assemblies present frequent discussions of the value of various studies and study programs, the requirements of colleges, etc. Faculty members and the principal address these assemblies. The various school clubs such as those for language, history, science, mathematics, commercial, oratorical, dramatic, etc., emphasize their subjects intensely in their own meetings and on occasion at the school assembly. A monthly meeting of the parent-teacher organization is addressed by the principal or a faculty member on the comparative value of various studies.

All classes have two daily homeroom periods supervised by the same teacher who makes a report to the principal every six weeks concerning each student. This information assists the principal when a student is called or comes to him of his own accord for guidance.

Vocational Guidance

Several times during the year priests from local seminaries address selected student groups on vocation to the priesthood and the religious life. The school paper, *The Baconian*, features interviews of student reporters with business and professional men and reports of inspection tours of students through factories and places of business. Books on vocations are recommended for reading and for book reports. Weekly movies frequently deal with various vocations.

Social Guidance

Juniors and seniors are members of a high-school social club; a lay teacher is chairman of its entertainment committee. The club conducts quarterly mixed socials from 2:30 to 5:30 p.m. The program includes dancing, singing, and feature entertainment. A hospitality committee promotes not special but common friendship among the students. Students from Catholic girls' high schools are the invited guests. The boys are instructed not to escort the girls to or from the socials.

At the club meetings qualified students talk on social etiquette

and the Reverend Director talks to the boys on the proper attitude toward and reverence for young women.

Elder High School, Cincinnati, Ohio, is a diocesan school in charge of the secular clergy. About 21 priests and 5 laymen constitute the faculty. Rev. Francis J. Bredestege, Ph.D., S.T.L., is the principal.

This school has developed an outstanding system of student guidance, which has already been described in this Journal¹ by Rev. Urban R. Koenig. Every student in the school is a member of a student spiritual council. The priests who teach religion are the moderators of this council. The student officers act as an advisory board and assist the moderators in promoting spiritual activities. (Father Koenig advises that the priests who teach religion should not be asked to teach other subjects.) They also conduct interviews with the students and they hear the confessions of those students who wish to come to them for that purpose.

In Chicago, Illinois

The Immaculata is a large girls' high school in Chicago conducted by the Sisters of Charity, B.V.M. The principal, Sister M. Josita, B.V.M., says that the general curriculum as well as the plan of vocational guidance developed at the school aims to make the students "vocation conscious" from the beginning of their high-school course.

Social and political sciences are stressed and more practical applications made in the physical sciences. The cultural value of other subjects is more clearly recognized. In addition, a definite attempt is made to direct students to those studies which will prove helpful in developing the abilities necessary for the work they expect to do.

Vocational Guidance

Each Friday, a speaker, an expert in her particular profession, addresses the students, discusses the work she is engaged in, the wage scale, opportunities for advancement, qualifications necessary, both as to training and personality, the benefits which may be gained in that special occupation, and the opportunity of extending Christ's Kingdom through Catholic Action in the field under discussion. To insure a unified course, a lecture each month is devoted to one of the various phases of vocational education, under such headings as, Why a Guidance Course? How Much am I Worth? Recipe for Securing a Job, etc.

A notebook of convenient size is provided in which several leading questions are answered after each lecture by the students, and which contains space for additional notes on each occupation, should any desire to pursue the subject further.

It is expected that the following subjects will be covered in this year's vocational guidance course: Social welfare, teaching, nursing, fashions, radio, interior decorating, tearoom and cafeteria, writing, fine arts, civil service, stage, hotel and club, department store, banking and finance, beauty culture, court work, library, health, the religious life, marriage and motherhood.

It is the earnest desire of the faculty to give foremost place in this course to the consideration of what Catholics as Catholics can accomplish in the fields in which they are working, thus insuring their success both here and hereafter.

At St. Ignatius High School, Chicago (conducted by the Jesuit Fathers), Rev. Laurence M. Barry, S.J., principal, tells us there is one priest who acts as student counselor for the whole school (520 pupils). He calls students for private conferences about studies, careers, spiritual difficulties, etc. There is also a student adviser for each class, either a priest or scholastic. A scholastic is careful to refer the student to a priest for matters of conscience. A student is free to consult with anyone.

St. Philip's High School for boys, Chicago, conducted by the Servite Fathers, has an enrollment of about 450. Rev. Maurice A. Wolfe, O.S.M., is director. In addition to the guidance work of the faculty, this school has an outstanding organization of the students which not only assists the faculty, but supplies practical guidance through experience in real Catholic Action.

¹"Student Guidance in Catholic High Schools" by Rev. Urban R. Koenig, CATHOLIC SCHOOL JOURNAL, December, 1935.

(Continued on page 11A)

College Courses in Guidance

WHAT are Catholic colleges and universities doing to prepare teachers for guidance work? The following information has been compiled from the school catalogs or from data supplied directly by school officers. It is not intended as a guide to the courses in guidance offered by Catholic colleges, but merely as a sample of what is being done. For this reason the courses of a few schools are described in more detail than the others. Teachers who are interested in the courses offered in this field should write for information to the colleges in which they are interested whether or not they are mentioned below.

St. Thomas College, Scranton, Pa., has a complete program which meets the state requirements for certification of school guidance counselors. It includes the following regular academic and educational courses: sociology, economics, labor problems, educational psychology, adolescent psychology, tests and measurements, social problems and agencies; and the following specialized guidance courses: vocational and educational guidance, the teaching of occupations, and psychology for counselors. The course in vocational and educational guidance embraces:

1. Methods of investigation. A study of the individual through school records, environment, exploratory activities, short-unit courses, school life, outside activities, standardized tests — mental achievement, aptitude, trade, personality, and emotional; a study of educational opportunities; a study of occupations.

2. The methods of recording data by the use of forms, cumulative blanks, and standardized records.

3. The guidance of students by means of a dissemination of information, the use of conferences, placement, follow-up, and adjustments.

4. The utilization of social agencies.

Psychology for guidance counselors includes: the type of problems referred to the school guidance counselor; diagnosis of cases; interpretation of behavior problems; case-study methods; clinical testing; remedial and therapeutic measures. Completed case studies of high-school pupils are used to illustrate the point of view of the objective psychologist.

The University of Notre Dame, Notre Dame, Ind., offers both undergraduate and graduate work in guidance.

St. Louis University, St. Louis, Mo., offers extensive courses for those preparing for guidance work. These are in the departments of education and of psychology. Those open to undergraduates are: (1) In education — psychoeducational clinic; tests and measurements; psychology of the special educational abilities and disabilities; diagnostic and remedial methods; character education; problem child; mental health in education. (2) In psychology — adolescence; vocational psychology; applied psychology; mental hygiene; psychiatric and psychological principles of human behavior.

Courses open to graduates only are: (1) In education — personnel work in secondary schools and colleges; seminar in vocational guidance and adjustment. (2) In psychology — developmental psychology; psychology of exceptional children; psychology of personality; dynamic psychology.

The following courses listed in the catalog of the graduate school of *Fordham University, New York City*, are all directly or indirectly concerned with guidance. Some of these courses are open to undergraduates: Clinical course in child development; psychology of adolescence; mental hygiene, guidance of exceptional children, history, principles, problems, and procedures of guidance; occupational analysis; opportunities and placement; character and personality; organization and administration of guidance; labor problems; personnel administration; college guidance; guidance seminar.

Loyola University, Chicago, Ill., offers a course in techniques of guidance and also assists students of education to do most of their work in the field of guidance.

De Paul University, Chicago, Ill., offers the following courses,

open to graduates and advanced undergraduates: Educational and vocational guidance; tests in improving instruction; educational diagnosis of the unadjusted child; problems in secondary-school guidance; religious education of the preschool child; administration of student personnel.

Villanova College, Villanova, Pa., in addition to the usual courses in education and psychology offers the following special courses which directly or indirectly concern the preparation of guidance counselors: social psychology; mental hygiene; abnormal psychology; child guidance; clinical techniques in guidance; guidance in secondary schools; emotional psychology; re-education of the unadjusted child; the problem child; etc.

Marquette University, Milwaukee, Wis., offers courses in the psychology of vocational guidance in both the graduate and the undergraduate departments.

The Catholic University of America, Washington, D. C., offers such courses as life problems, social problems, personnel administration, vocational psychology. The summer-school courses also include special training of teachers for guidance leadership.

Vocational guidance is included among the courses in education at the *University of Detroit, Detroit, Mich.* *St. John's University Teachers College, Brooklyn, N. Y.*, lists specifically a course in educational and vocational guidance in addition to the courses bearing indirectly upon guidance. The same is true of *Seton Hill College, Greensburg, Pa.* *John Carroll University, Cleveland, Ohio*, lists a course in the guidance movement, and also calls attention to its courses in the psychology of adolescence, psychology of character, and educational sociology.

Mt. Mary College, Milwaukee, Wis., calls attention to its courses in character training and in personality and to the fact that a very definite effort is made in each one of its courses in education to interest the prospective teacher in student guidance. *The Incarnate Word College, San Antonio, Texas*, reports that its courses in the principles of secondary education and adolescent psychology give the prospective teacher considerable training in guidance work. At *St. Francis Normal School, Lafayette, Ind.*, guidance teaching is included in the curriculum of the summer sessions.

Marywood College, Scranton, Pa., offers the following complete program of courses in guidance for graduate and undergraduate students: Vocational guidance; guidance in secondary schools; organization and administration of guidance; psychology of adolescence; the role of the teacher in personnel work; general introduction to guidance; problems of student guidance; specialized technique in guidance; field studies and application; social case work; diagnostic and remedial programs; tests and measurements. This school permits students to major in guidance.

The school of education of *Duquesne University, Pittsburgh, Pa.*, conducts an affiliated 2-year normal school for teaching nuns. This normal school has a 3-credit course in child guidance especially for teachers of the lower grades. Father Kirk, dean of education, at this school describes the course thus:

"The course is given in recognition of the necessity of attempting to meet the fundamental problem of education today — the widening gap between the educability of the child and the amount of learning which he must procure in a civilization becoming progressively more complex — by developing greater efficiency in our educational practice and preparing our children that they can adjust to and improve the society into which they were born. The aim, therefore, is to make clear to the prospective teacher the true meaning and deep significance of guidance especially as related to the lower grades of our parochial schools. An attempt is made to consider in adequate fashion the whole problem of child development — in intellect, personality, Christian character and achievement — during the elementary years. The case-study method is strongly emphasized."

The Liturgical Year

Rev. P. Henry, S.M.

LENTEN FAST

"Lent," the noun, is derived either from the old Anglo-Saxon *lengten* or *lencten*, meaning "spring," or from the word *lang* meaning "long"; at this season of the year, days lengthen in an appreciable manner. The Latin name is *quadragesimum*, meaning 40, hence the French *carême*.

Lent, as we have it today, beginning on Ash Wednesday and ending at midday on Holy Saturday, is the result of a gradual development in the history of the Church. In the earlier centuries, much was left to the piety of individual Catholics, and to the leadership of individual bishops. St. Leo (+ 461) exhorts the Catholic world to fast according to the rule of the apostolic institution: *ut apostolica institutio quadragesima dierum jejuniis impleatur*. Although the Apostles did fast, and directed their converts to fast, it is more probable that, in spite of the statement by St. Leo, they did not originate the period of forty days of fast. One reason is that the early Christians commemorated the Passion every Friday, and the Resurrection every Sunday. Even at the close of the second century when Easter, as such, was a well-established feast, there is no evidence in our possession to show that it was preceded by a fast of forty days. On the contrary, St. Irenaeus, bishop of Lyons, in a letter written about 190 to Pope St. Victor, remarks that before Easter "some think that they ought to fast for one day, others for two days, others for several weeks; whilst others reckon forty hours both of day and night to their fast." Tertullian, who was born about 160 and lived to a ripe old age, speaks deprecatingly of a very slender term of fasting observed by the Christians of his time as a preparation for Easter.

As time goes on, testimony, in proof of the existence of this season of penance, grows stronger. The fifth canon of the Council of Nicaea (held in 325), refers to the forty days of fast. In the year 331 St. Athanasius, bishop of Alexandria, directs his flock to keep a period of forty days of fasting previous to, but not including, the stricter fast of Holy Week. Eight years later, in 339, the same bishop, returning from a compulsory journey to Rome, and other parts of Europe, urges the people of his territory to be faithful to those forty days of mortification "to the end that whilst all the world is fasting, we, who are in Egypt, should not become a laughingstock, as the only people who do not fast, but take our pleasure in those days." About a hundred years later St. Leo exhorts the Christian world to fidelity in observing what he calls "this apostolic institution."

Originally this season of fasting and penance extended over a period of forty days, but every day was not a day of fast. According to Socrates, the historian, born toward the end of the fourth century, Lent, in Rome, lasted six weeks, but only three of those weeks, the first, fourth, and sixth were weeks of actual fasting. Moreover the Sundays, and frequently also the Saturdays, were not days of fast. Pope Innocent I (+ 417) was the first to approve of fasting on Saturdays, in honor of our Lord buried in the sepulcher. In the Orient the first five weeks of Lent were marked with a kind of mild fasting, which became very strict during the sixth and last week.

Why forty days of fast? Because the early Church had in mind the forty days of fast of our Lord in the desert, the forty days of fast of Moses and of Elias, as well as the forty hours which Jesus spent in the sepulcher. Hence, to make up the forty days of actual fast, other weeks were added to the six original weeks. The first Sunday in Lent is called *Quadragesima Sunday*. Pope Telesphorus (125-136) added a week of penance for clerics: hence *Quinquagesima Sunday*. Some of the popes authorized two full meals on Saturdays on account of the severity of the fast kept on the Friday. Those Saturdays, accumulated into one period, formed another week: hence *Sexagesima Sunday*. Such had been the practice in Jerusalem from the first. We meet the

name *Sexagesima* in the records of a council held at Orleans in 541. Out of respect for the Ascension of our Lord, in a number of places, Thursday ceased to be a day of penance. The Thursdays, similarly added together, gave another week, and *Septuagesima Sunday*. This Sunday is mentioned for the first time in the Gelasian Sacramentary, at the end of the seventh century.

The words *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima* mean "seventy," "sixty," "fifty," and "forty" respectively. In reality *Septuagesima* is only 61 days distant from Easter, not 70. Similarly, the other Sundays named do not occur 60, 50, 40 days before Easter. In giving these names to the various Sundays, the Church followed the practice of the Scriptures, wherein not infrequently the actual number is not given in exact figures, but is indicated roundly.

In the course of the seventh century Lent became in Rome a period of forty continuous days of fast, with the exclusion of Sundays. To make up the exact number of forty, Lent began not on *Quadragesima Sunday* but on the Wednesday previous; namely, on Ash Wednesday. Mention is made of those four days in a manuscript going back to 714. By degrees the Roman practice was adopted by the whole Church.

The one and scanty meal permitted on days of fast had to be partaken of only in the evening at the hour of Vespers, later on at the hour of None, later on still, when it became lawful to recite None immediately after Sext, at the hour of Sext. Vespers, None, and Sext are parts of the canonical office recited daily by the clergy. The proper time to recite Vespers was in the evening, about sunset; None, the ninth hour, at 3 p.m.; Sext, the sixth hour, at midday. From the fact that, on days of fast, None was recited after Sext, at midday, midday is now called "noon."

This mitigation was strenuously resisted by a number of bishops and of clerics. Charlemagne, about the year 800, met with opposition on the part of the prelates attached to his court, when he decided, for the sake of his followers and servants, to take his Lenten meal at 2 p.m. In the course of the eleventh century we still find some ecclesiastical writers who teach that those who eat food before sunset, that is, before the hour of Vespers, are not keeping the fast. Only during the thirteenth century do theologians agree on the lawfulness of taking the Lenten meal at noon. In the meantime the practice of reciting Vespers before noon on days of fast had been introduced and sanctioned by authority.

A further mitigation to the Lenten fast is the collation. It is so named from the fact that the hour to partake of it was the time when the *collationes* or "conferences" were given, in the evening, in the monasteries. It consisted of a drink, and no more, permitted to those who had spent the day in hard manual labor. This concession was granted first to lay people, then extended to monks, and finally ratified at a council held at Aix-la-Chapelle in the ninth century. On the principle of *parvitas materiae*, "paucity of matter," a small quantity of food was permitted together with the evening drink. Nowadays the quantity of food allowed at the collation or evening refectio is eight ounces, or one third of the midday meal.

The morning *frustulum* was introduced somewhat later. The *frustulum* (a Latin word meaning "a small piece") consists of a drink of tea, coffee, weak chocolate, together with a fragment of bread or toast.

Nowadays the law of the Church on fasting, as enunciated in the Code published in 1917, allows one full meal a day, and that at noon or after, together with a *frustulum* and a collation. Local custom determines the quality of the food permitted on those occasions. Fish and flesh may be taken at the same meal. Dinner and supper may be interchanged; namely, it is lawful to take lunch (that is, the collation) about 10 or 11 a.m., and dinner at 5 p.m. Black fast is not imposed by any general law of the Church.

(To be continued)

Primary Grades Section

Kindergarten Projects

Sister Mary Mildred, O.S.M.

EDITOR'S NOTE. See "Catholic School Journal," September, 1936, p. 239, for general instructions regarding these projects.

Chairs

(6 in. x 9 in. Blue poster paper)

"Father Bear needs a big chair," said Teddy. "I will cut him a big overstuffed arm-chair."

So Teddy took his scissors and with long straight cuts, cut the seat of the chair (A, B). Then he turned a square corner and cut the back (B, C). (Cut in $3\frac{1}{2}$ inches half way up from the bottom. Then cut this piece off parallel to the back. Use scrap for mother's chair.)

"Now," said Teddy. "I can make my Mother a chair. I shall make it just like my Daddy's only smaller." (Half way up cut in $1\frac{3}{4}$ inches — and off.) (D, E and E, F).

"I think I need a chair, too. I can make it from the scrap left from Mother's chair." (Same process — half way up cut in one inch and up.)

"Mother," called Teddy. "May I sit in Father's chair?"

"Father's chair is too high for you. It is not good for little Bears to let their feet hang in the air," said his Mother.

"I know what I shall do," said Teddy. "With the scrap left from my chair, I will make a footstool." And he did.

"I will make one for Mother, too."

So Teddy made two stools. Then he had one tiny piece left.

"Little Bears do not need footstools for their chairs. I will make a tiny cushion for my Mother. She can use it in her chair. Then she will not have a backache," said Teddy. And he did.

Plate Scraper

(Grades One to Four)

Yesterday I went into the kitchen. I was all alone. I could hear someone talking. I do not talk to myself so I looked all around. Mother was not there. The maid was not there. Only the dinner dishes were there. And they were such a sight! Once they had been beautiful dishes, but now they were cracked and chipped and dear, dear me! they had such dirty faces!

"Boo hoo! I'm cracked! Boo hoo!" wailed the Chinese Plate.

"Do not cry, Miss Plate," said the Silver Platter. "We are all alike. From the way the maid scrapes and scratches us with that big knife and spoon, one would think we were burglars or worse. I do not see why she uses such rough things to clean us."

"Perhaps she does not know any better," spoke up the sweet-voiced Sugar Bowl. "But I could tell her. I heard Sonny Boy across the street tell his mother all about it."

"Do tell her. Please do," wailed all the Dishes. "No one knows who will lose his youth and beauty next."

"Here she comes now," said the Silver

Platter. "Pretend you do not see her and tell us all about it. We may save our lives yet."

The maid came into the kitchen. She sat in a big armchair near the window. She, too, heard voices for the Sweet Sugar Bowl began her story at once:

"Oh, Mother! Look! Look!" cried Sonny Boy as he came running home from school. "I can make you something."

Mother looked. Sonny Boy had:

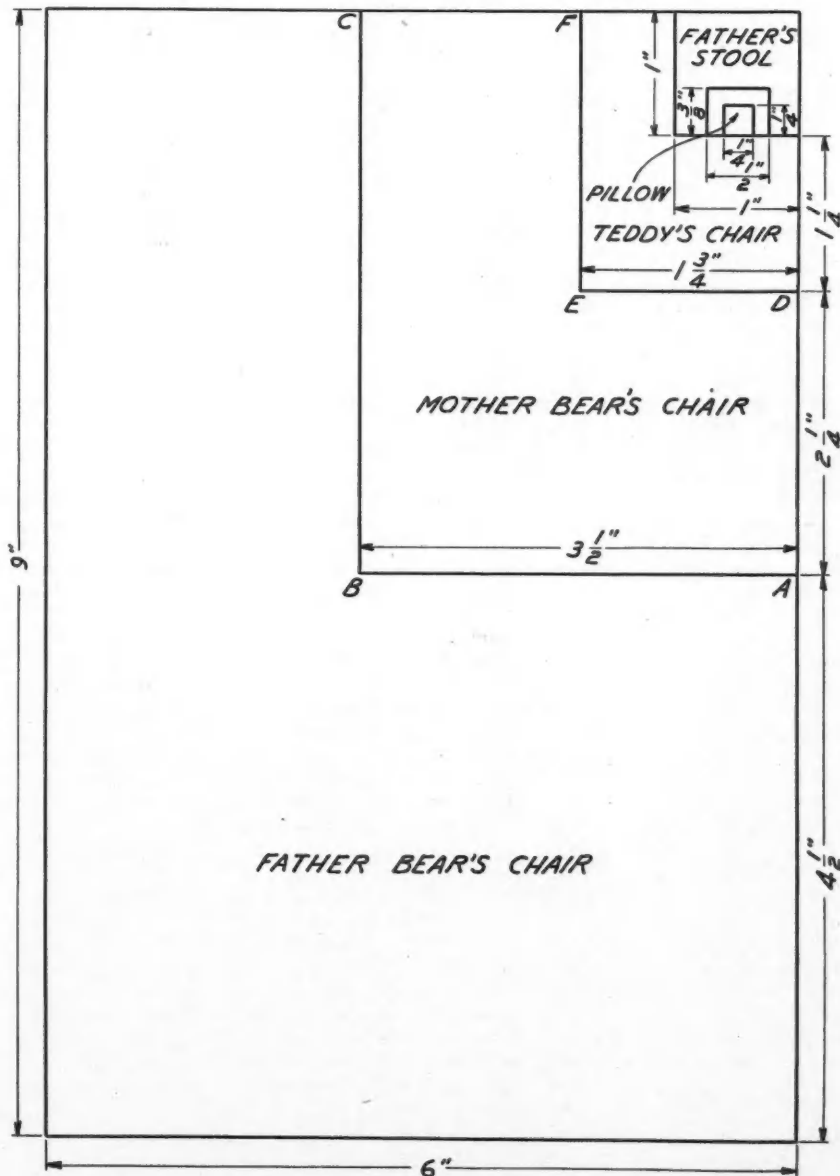
1. A new (unused) tongue depressor
2. Some rubber cement
3. And two pieces of rubber sponge. The

brown piece was $4'' \times 2'' \times \frac{1}{2}''$. The yellow piece was $2'' \times 2'' \times 1''$.

"I can make you a plate scraper," said Sonny Boy. "This is how I do it:

"I set the yellow square on top of the brown piece. Then I cut the brown piece in two. I cut along the edge of the yellow square." (The teacher arranges material as she speaks. She cuts when the story indicates this. Then stops and has the children do likewise.)

"Now," said Sonny Boy. "I pick up my yellow square. See how thick it is. I play it is a yellow clay bank. Along comes Mr. Alligator (the scissors). When he sees the soft mud bank he buries his nose in it to get away from the pestering mosquitoes."



Chairs, stools, and pillow, all come out of a piece of paper 6 by 9 inches.

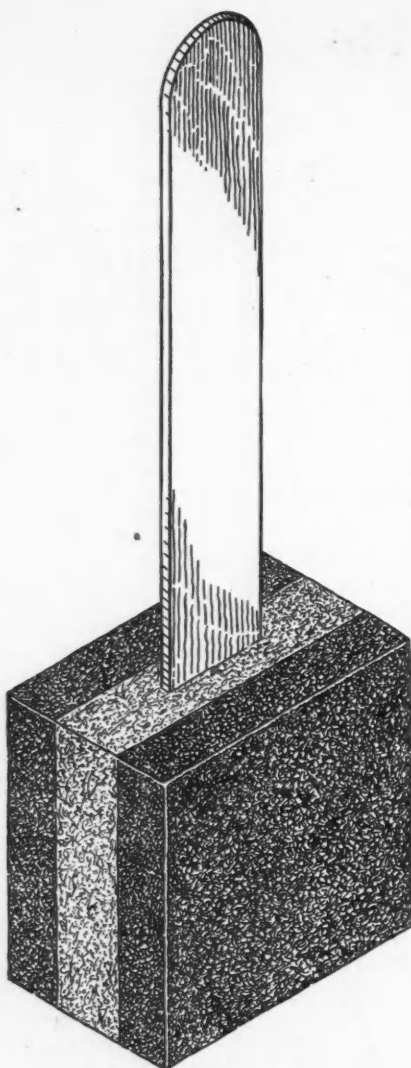


Plate Scraper of Rubber Sponge and Tongue Depressor.

(The teacher, with the point of the scissors, snips a gash about one inch wide and one inch deep in the center of the edge of the yellow square. Be sure it is in the edge, not the side. Children do the same.)

"Now," said Sonny Boy. "I put some cement on one end of a tongue depressor (both sides and on the two edges). When it dries a little I put it into the gash I cut in the yellow bank. I press the sides together tightly until the glue dries." (Do so. Children do likewise.)

"Fine, fine!" said Mother.

"Then," said Sonny Boy, "I spread cement on the two brown squares and on one side of the yellow square. (Do so. Children do the same.) Then I press the brown square exactly over the yellow square. When these dry I glue the other side of the yellow square and press the brown square in its proper place." (Perform actions indicated.)

"See, Mother," said Sonny Boy. "Your Plate Scraper is finished."

Then Sonny Boy went to the kitchen. He found the platter in which Mother had served the meat. It had some gravy on it.

"Mother, I can get this Silver Platter perfectly clean," he said. "And I did not make one scratch or crack!"

"God bless you, my boy," said Mother. "You are a real help to me."

The Sweet Sugar Bowl stopped talking. The Dishes clapped their hands for joy. The Sweet Sugar Bowl started to speak again but just then the maid stood up and yawned.

"I must have been asleep," she said. "I dreamed the strangest dream. All the dishes scolded me. I must be more careful. I do believe that the Plate Scraper has come to help me for here he is."

From that time on no one ever heard the dishes speak again for they were happy and contented as they sat and smiled in the china closet by the wall.

CONCERNING HOME STUDY

"Many teachers agree with the parents who feel that after a day in school their children have done enough study, but even the most progressive schools find occasions when it is advisable to have individual children or the group as a whole continue their work at home. One or two children or a small group may need specific drill. When this is the case teachers should make these assignments individually or only to the small group. Occasionally, but very rarely, a whole grade will need to improve its skill in a certain process or to acquire some specific knowledge before it can continue its work on a particular unit. Sometimes assignments may be made by the children themselves when they are doing committee work or some children have better facilities at home for reference material than they have at school.

"The most important thing about every assignment is that the children feel sufficient need for the work to be willing to expend time and energy

in seeking desired information or in acquiring skills. If the urge is strong enough no parental authority will be necessary to force the children to work. The second thing in importance is that they have a thorough understanding of what is to be done and how it is to be done. The teachers should remember that giving the assignment is an important part of the classroom work and they should take sufficient time to make it clear in the children's minds."

The paragraphs just quoted from an article by Nan Lacy in the *Kentucky School Journal* present a solution of the problem of homework that will please many teachers and parents. Another solution, or rather an application of this procedure, which we observed recently in a parochial school seems to promise success: The teacher places on the blackboard in the morning the general assignments for the following day. The pupils work on these during their study periods, taking home the portion of the work that remains unfinished at the close of the day.

SOLUTION TO JANUARY PUZZLE

Aenigma Decussatum Horatianum

Locus Horatianus

Vis consili expers mole ruit sua:

Vim temperatam di quoque provehant.

Carm. III, 4; 65, 66.

Transversum:

1. vis, 4. consili, 10. inco, 12. si, 13. rate, 15. ubi?, 16. latex, 17. mi, 19. da, 21. provehant, 23. os, 24. aer, 25. di, 26. quoque, 29. is, 30. sis, 33. temperatam, 36. verse, 37. alo, 38. et, 39. moti, 42. sua, 43. ruit.

Deorsum:

1. viam, 2. in, 3. seu, 5. os, 6. ni, 7. ira, 8. latita, 9. ite, 11. obo, 14. expers, 18. ipsi, 19. demo, 20. ah, 22. usu, 23. odi, 26. questu, 27. queror, 28. esa, 31. ita, 32. sal, 33. tres, 34. me, 35. mole, 36. vim, 38. es, 40. tu, 41. ii.

Board Drills for Primary Arithmetic

Sister M. Rosalee, O.S.B.

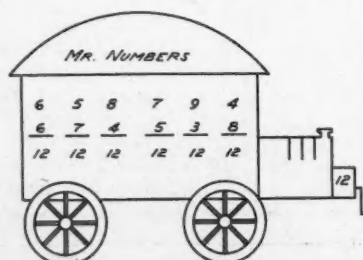
Playing Jiffyman on Moving Day

Mr. and Mrs. Numbers are tired of their old house. They want to move. Who will help them move? Mr. Numbers says, "I want a Jiffyman that works fast."

Their house number is 12. All the furniture in their house is marked 12. Therefore, only numbers having 12 for answer can get into the van.

Here, let a child come to the board and write combinations having 12 for answer in the van. If the child succeeds in filling the van he is a good Jiffyman.

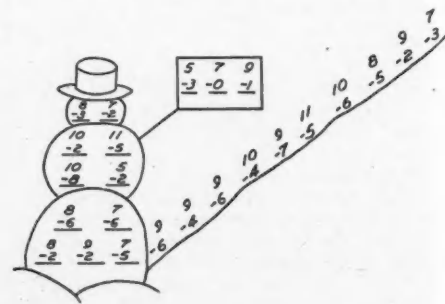
Draw several vans on the board. Each may have a different house number. Change the house number after several have filled a van.



The Number Wagon.

Sliding Down the Hill

Dick made a big snowman. Do you know why Dick made the snowman? Some boys and girls were sliding down a steep hill. Who wants to slide down the hill? Don't hurt the snowman. Say the numbers as you slide down the hill. If a child misses a number he falls down and knocks down the snowman. Have another child say the numbers in the snowman and thereby make a new snowman. Change numbers if several have had a chance. Afterwards let each child throw a snowball at the snowman. As he throws the snowball he says the number answer. Of course, the snowball is imaginary. If the answer is correct, the hit is made by erasing the numbers.



The Number Coasting Game.

Practical Aids for the Teacher

Washington and Lincoln — a Unit of Study

A School Sister of Notre Dame

EDITOR'S NOTE. The following project was carried out by a class of third- and fourth-grade pupils during the month of February. It supplied practical work in several school subjects and developed a wholesome group spirit.

Labor to keep alive in your breast that little spark of celestial fire called conscience.
— Washington.

Gold is good in its place, but living brave and patriotic men are better than gold.
— Lincoln.

I. Aims

To gain a more intimate knowledge of two great men of history.

To become better acquainted with the good qualities possessed by our forefathers.

To develop the spirit of patriotism in a wholesome and practical way.

II. Approach

In our third- and fourth-grade room near the end of January, the teacher began an exploratory journey, to discover knowledge of the unit matter already acquired. The children were prepared to tell the two important dates, February 12 and February 22 respectively, and the names of the great men born on those dates. They had read and could tell the simpler stories connected with Washington, such as, "Taming the Wild Colt" and "Chopping Down the Cherry Tree." Lincoln was remembered to have drawn the little pig from the mud and to have placed the fledglings back in their nest safely. This was a beginning.

Pictures displayed beforehand on the bulletin board aroused interest in our two great forefathers. Comparison of scenes in these pictures with scenes in our day, led to the desire to learn more about the colonial and pioneer period in American history.

III. Discussion

The children discussed various ways in which they might gain more knowledge about Washington and Lincoln as well as the times which they represent. They decided that they would like to study the life of these men by a unit of work which would include most, if not all, of the subjects on the class program. A schedule of work was then voted upon. Group work, to be carried out during allotted weekly periods and private assignment for the completion of a special part of the unit were responsible for the project finally produced by the class.

IV. Correlated Activities

A. Religion

Many opportunities presented themselves for a study of the good qualities of Washington and Lincoln in connection with the religion class. A brief review of the Ten Commandments led to a ready understanding by the children that our forefathers honored these ten laws of God by the observance of them.

History has handed down its wealth of tradition, proving that Washington possessed the

spirit of prayer, that he trusted in God and God's help, especially during the dark days of his life.

"The Prayer at Valley Forge" by Brueckner, and "The Day's Beginning" by Ferris, were displayed to illustrate this spirit of prayer more clearly.

Lincoln has been said to have walked in the White House garden during the Civil War, calling on God for light. In his letter to Mrs. Bixby, during the course of the same war, he asks "the Heavenly Father to assuage her grief." Dixon, in his *Southerner*, tells us how the small boy, Lincoln, young as he was at the time of his mother's death, desired to obtain for her the blessing after death.

He wrote a tear-stained letter to the only parson he knew. It was his first historic record, and he signed his name in bold, well-rounded letters, "A. Lincoln."

A simplified telling of these stories by the teacher appealed to the children and left their good effect.

Both Washington and Lincoln were dutiful sons, showing the honor and respect due to parents. It was Washington's considerate regard for his mother's wishes that caused him to relinquish his desire for the life of a sailor, when he learned that she was not pleased with his choice. Lincoln's mother could say with truth, as she spoke last, loving words to her son, "Abe, you've always been a good son to me."

The honesty, kindness, and bravery of these two heroes was shown to have been the observance of the great commandment regarding the love of our neighbor. It was pointed out to the pupils that the splendid qualities which we admire, were not natural to Washington or Lincoln, but were acquired by a long method of self-control.

The truth of the Scripture text, "He that is faithful in that which is least is faithful also in that which is greater," was traced in the life of both Washington and Lincoln. Doing the simple tasks of their daily life well, they were preparing themselves for a life of service to their fellow men when the proper moment came.

As an outcome of this study of the virtues found in the life of Washington and Lincoln, the class formulated a simple roll or code of honor, which, placed on the blackboard in a prominent place, was a constant, silent reminder of their resolve to imitate good in the lives of others.

CODE OF HONOR

1. I will do my daily work well.
2. I will be honest in dealing with my classmates.
3. I will not cheat in games.
4. I will tell the truth, even if I expect to be punished.
5. I will be kind to animals.

B. Reading

1. Oral reading of stories and poems relating to the life or times of Washington and Lincoln. The pupils' class readers contained a number of fine selections; supplementary readers were rich in material.

2. Informal reports on stories read as volunteer effort.

The stories and selection read will be found in the children's bibliography.

C. Language

1. Written Work:

a) Short compositions on the life of Washington and Lincoln. (These were based, not so much on the name-date-place type, but consisted of little human incidents put together to form a pleasing whole.)

b) Simple, short descriptions of scenes pictured on and around the sand table; i.e., Mount Vernon, interior of log cabin, interior of colonial home.

c) Quotations from Washington and Lin-



The Classroom Illustrations of the Washington and Lincoln Unit.

coln written from dictation. (These quotations were explained and studied in lessons on character education previous to the dictation. Quotations used:

1. Quotations from Washington:

Labor to keep alive in your breast that little spark of celestial fire called conscience.

It is better to be alone than in bad company.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

2. Quotations from Lincoln:

Gold is good in its place, but living, brave and patriotic men are better than gold.

God must like common people, or He would not have made so many of them.

All that I am, or hope to be, I owe to my angel mother.

d) Assembling of written work, combined with art work, into February booklet.

2. Oral Work:

a) Short, informal reports on stories read.

b) Dramatization of familiar stories in the life of: (1) Washington: Washington chops down the cherry tree; Washington tames a wild colt. (2) Lincoln: Lincoln carries a little girl's suitcase; Lincoln places young birds in their nest.

c) Dramatization of the short play that follows:

THE BOY AND THE BEES*

CHARACTERS: Boy, Mother, Redcoats, Sisters of the boy.

COSTUMES: The boy wears farm clothes and carries a hoe. Mother wears colonial dress. Redcoats have ordinary suits, with red paper strip across shoulder; they carry toy guns. Girls wear colonial dress.

PLACE: Garden plot beside Jack's home.

[Jack is seen hoeing vegetables in the garden. Tramp of feet is heard off stage. Jack looks up.]

JACK [running up to door of house]: Mother! Mother! The Redcoats are here. The Redcoats are here!

[Jack's two sisters show themselves at window; then quickly disappear. Jack's mother comes out to yard. Soldiers enter.]

CAPTAIN: My soldiers need food. We shall have to search your house and farm for everything we can use.

MOTHER: Oh, sir, we haven't very much. Won't you spare the little we have?

CAPTAIN [frowning]: We shall take all that we find.

[Jack and his mother stand by helplessly.]

CAPTAIN: Search the house, barn, and sheds!

[Soldiers scatter in all directions.]

JACK: Mother, look! They are taking our smoked meat and our last sweet potatoes.

MOTHER: Hush, Jack! Let us hope they will not find some other things.

[Soldiers come together with eatables found.]

CAPTAIN: See here, boy; this is not much for so many soldiers. What have you hidden? Come, you may as well tell.

JACK: Sir, we have a cow left. She is out in the field, about a mile away. It would take a long time to get her.

CAPTAIN: Take one of our horses, boy, and go after her. We need that cow.

JACK: All right, sir. I hope you won't have to wait long, sir.

*Adapted from the story "The Boy and the Bees."

[Jack runs across stage. He kicks over two beehives as he runs past them.]

CAPTAIN [Clasping hands to head]: Bees! Bees! To your horses, men!

[Soldiers rush from stage. Jack's mother goes to stand in doorway.]

JACK [running in]: That did the trick, mother. You should see them making the dust fly. I think I shall write and tell General Washington that bees are better than bullets.

D. Number Work

1. Valuable practice in the use of the ruler. The making of the colonial dolls, especially, required exact measurement in the use of the $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$ division. Practical knowledge of measurement was gained in the making of every individual object that went to make up the unit.

2. The children solved little problems involving articles which Washington purchased from abroad and which were shipped to his wharf, as well as problems connected with Mount Vernon.

Lincoln's various activities furnished material for many problems involving the four fundamentals.

Original problems, some of which follow, were presented to the class by individual pupils and solved during a class period.

1. If Lincoln split ten poles in five minutes and another man split five rails in ten minutes, how many rails did both split in 1 hour?

2. If Washington owned 100 cows and sold one fourth of them, how many cows had he left?

3. Lincoln sold 14 pounds of sugar at 12 cents a pound. How much money did he receive?

4. Washington's chickens laid 400 eggs a week. How many eggs were laid in a year?

5. Washington had a plantation of 2000 acres. Mr. Fairfax had a plantation 80 times as large. How many acres belonged to Mr. Fairfax?

6. Lincoln worked 39 hours splitting rails and earned \$9.75. How much did he earn in an hour?

7. Washington paid \$400 for 16 cows. What was the price paid per cow?

8. Lincoln was born in 1809, Washington was born in 1732. Lincoln was born how many years after Washington?

9. Lincoln read 110 pages of a book one night, 75 pages another night, and 84 pages another night. How many pages in all did he read?

E. Spelling

Words which were to be used in composition work as well as the fundamental words in connection with the unit of study were learned.

The following words were stressed:

George Washington	Abraham Lincoln
Mount Vernon	Kentucky
plantation	Indiana
Virginia	log cabin
Potomac River	fireplace
Revolution	storekeeper
Valley Forge	honest
general	rail splitter
President	lawyer

F. Art and Handwork

1. Making of Mount Vernon, Lincoln's log cabin (interior), a guest room in colonial style (interior).

2. Making of colonial ladies and gentlemen. (Patterns for dolls taken from *Box Toys*, Anna E. Pauli.)

3. Collecting pictures showing characters

and scenes relating to Washington and Lincoln.

4. Making of posters and patriotic borders in keeping with the spirit of the month.

5. Cover for language booklet made from construction paper with silhouette design and cut letters.

G. Picture Study

(1) "Washington"—Stuart, (2) "Washington Crossing the Delaware"—Leutze, (3) "The Day's Beginning"—Ferris, (4) "The Boy Lincoln"—Eastman Johnson, (5) "Lincoln's Statue"—Gutzon Borglum, (6) "Lincoln's Statue"—St. Gaudens.

H. Music

"The Flag and the Eagle" (Hollis Dann, *Fourth Year Music*); "Abraham Lincoln" (Hollis Dann *Fourth Music*); "Red, White and Blue" (*The Music Hour*, Fourth Book); "America" (*One Hundred and One Best Songs*).

I. Tests

Tests on Washington: Copy the following sentences. Mark them "True" or "False."

1. Washington received his education at home.

2. Washington, when a boy, wished to be a sailor.

3. Washington lived at Mount Vernon.

4. Washington was a poor boy.

5. Washington was noted for telling the truth.

6. When a young man, Washington surveyed land.

7. Washington was given charge of the Colonial army during the French and Indian War.

8. Washington was tall and stately.

9. Washington was the fifth president of the United States.

10. Washington served three terms as President.

Choose the word which will make the sentence correct:

1. Washington was born in (Kentucky, Arkansas, Virginia).

2. Washington was born in the year (1789, 1732, 1776).

3. When a boy, Washington liked to (fish, draw, ride).

4. George lived (on a farm, on a ranch, in the city).

5. George, when a boy, wanted to be (a soldier, a sailor, an engineer).

6. Washington spent some years as (a surveyor, a trapper, a storekeeper).

7. (Fox, rabbit, squirrel) hunting was one of the sports Washington enjoyed.

8. Washington crossed the ice on the (Delaware, Ohio, Mississippi) River.

9. Washington led the soldiers during the (Civil, Seven Years, Revolutionary) War.

10. The people chose Washington to be the (first, fifth, second) President of the United States.

Key for scoring

True and False: (1) True, (2) True, (3) True, (4) False, (5) True, (6) True, (7) False, (8) True, (9) False, (10) False.

Multiple Choice: (1) Virginia, (2) 1732, (3) ride, (4) on a farm, (5) a sailor, (6) a surveyor, (7) Fox-hunting, (8) Delaware, (9) Revolutionary, (10) first.

Tests on Lincoln: Copy the following sentences. Mark them "True" or "False."

1. Lincoln's parents were very poor.

2. When a young boy, Lincoln traveled from Kentucky to Indiana.

3. Lincoln helped his father build the log cabin in Indiana.

4. Lincoln received a very good education at the village school.

5. Lincoln borrowed a book as often as he could and read it.

6. When a boy, Lincoln read the *Life of Theodore Roosevelt*.

7. Lincoln studied to be an artist.

8. Lincoln was called "Honest Abe."

9. Lincoln was President during the Civil War.

10. Lincoln died in Washington, D. C.

Fill the blanks with words or groups of words which will make a correct sentence:

1. Abraham Lincoln was born on _____

2. Lincoln was born in the State of _____

3. When he was _____ years old, Abraham traveled to _____ with his parents.

4. In their new home, Abraham helped his father build a _____.

5. Abraham was very fond of _____.

6. Lincoln would walk _____ to borrow a book.

7. Abraham was a _____ for some time.

8. Lincoln studied to be a _____.

9. Lincoln was elected _____ of the United States.

10. Lincoln was _____ during the _____.

Key for scoring

True and False: (1) True, (2) True, (3) True, (4) False, (5) True, (6) False, (7) False, (8) True, (9) True, (10) True.

Completion: (1) Feb. 12, 1809; (2) Kentucky; (3) seven, Indiana; (4) log cabin; (5) reading; (6) miles; (7) storekeeper; (8) lawyer; (9) president; (10) president, Civil War.

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Defense of the Catholic Press

Sister Victoria, S.C.N.

CHARACTERS:

A Newsboy.

Several groups of high-school students. One group represents a type of common student; the other, the Catholic high-school student.

A Judge.

Scribe.

The Defenders of diocesan papers and of the *Catholic Daily Tribune*.

The "Lord" Pamphlet Brigade.

The Mission Press.

The Magazine Battalion.

Defenders of Catholic prose and poetry.

Papal ambassadors.

The jury.

SCENE I

Setting: Arranged on stage are several news stands on which trashy magazines predominate. Newsboy enters — shouting, "Extra, Extra! Catholic Press must die today." The street girls are browsing in the gaudy and flashy magazines. They do not hear the cry. The Catholic high-school students approach the newsboy, buy the paper eagerly and read aloud excitedly the charges brought against

the Catholic Press. They leave the stage hurriedly to find defenders. Curtains close.

SCENE II

Setting: A desk and table arranged for judge and scribe; chairs for jury. The Judge strikes the gavel and speaks: "The Catholic Press must die unless defenders of its cause appear before the clock strikes ten. Gentlemen of the Jury, listen attentively to the charges on which the said Press is arraigned." Judge sits.

SCRIBE [stands and reads]:

First Charge: The Catholic newspapers, both daily and weekly are too religious to be interesting.

Second Charge: The Pamphlets published by the Catholic press in America are dull. High-school students would laugh if you asked them to read them. American girls do not want truth, they want excitement.

Third Charge: The magazines published are too few to influence Catholics for good. They are written for grown-ups. The secular press provides an abundance of attractive and interesting material for the growing child.

Fourth Charge: Catholic poetry and prose are never Best Sellers. Young people do not know even the names of Catholic poets, novelists, historians, essayists, and biographers.

JUDGE [speaks]: Unless the charges stated are proved false, the Catholic Press must die today.

[The Scribe sits at desk. The Scribe and the Judge are busy writing when the clock begins to strike the hour of ten very solemnly. On the ninth stroke, a knock is heard and an excited group bursts into the room. Left. They represent the Catholic papers. They carry a placard "Catholic Press," and each wears across her breast, a streamer title of a Catholic paper.]

SPEAKER: We have heard that our loved Catholic Press must die today. We have come to offer our defense of Catholic papers, both daily and weekly. [Defense of Catholic Daily Tribune is spoken by one student. Several others offer a defense of Catholic weeklies, for instance, the diocesan paper. An opportunity is here provided for acquainting students with the diocesan organ. Exit Right.]

[The "Lord" Pamphlet Brigade of ten or twenty enters. Each member carries a placard bearing title, "Pamphlet Brigade." Some carry a rack containing a number of pamphlets.]

SPEAKER: We are the Pamphlet Brigade and we have come to the defense of this most fascinating type of Catholic literature. To prove our assertion, we will review for you several of our favorite pamphlets by Father Lord.

[Two or more students give short reviews of particular pamphlets telling why these pamphlets are so popular. When they have finished, the group moves to the front of the stage and recites with animation:]

Forward, the "Lord" Brigade,

Forward, we come to aid

Our friend, the Catholic Press.

We've read these pamphlets well,

Nothing but truth they tell

Teaching all men fairness.

Pamphlets to right of us,

Pamphlets to left of us,

Pamphlets in front of us

Stood on the news stands:

Give us sound truth, we cry

Shield it from every lie,

Catholic Action, our cry,

For it, we'll dare and die.

[The group exits Right, on the last line.]

[The Mission Press regiment of ten or twenty enters. "Yankee Doodle" is played.]

SPEAKER: We too have come to defend the Catholic Press.

[They sing. Tune, "Yankee Doodle"]:

The mission presses have good reading

If you'll just stop to find it

The Jesuit Missions, Sign, Torch, Shield

We're here to stand behind them.

[Chorus — March around stage]:

The Mission's presses we'll keep up,

With pennies we'll support them,

They shall not be condemned to death

We'll stand for aye behind them.

[Group exits at Left.]

[The Magazine Battalion of ten or twenty enters each carrying a Catholic magazine affixed to a staff.]

LEADER: We have come to testify to the power of the Catholic magazine, to raise our voices in defense of the Catholic Press lest it die and we perish too. There is no scarcity of Catholic magazines. Their number is legion.

They are of all types and are suited to all classes of people and to all ages.

GROUP: We pledge allegiance to the Catholic Press of the United States of America and to the principles for which it stands, an agency second to none in the spreading of Catholic principles in this land over which floats the Star Spangled Banner.

["Star Spangled Banner" is sung. The groups exit at Right.]

[The Catholic Prose and Poetry Group of ten or twenty enters.]

SPEAKER: We have come to the defense of Catholic literature both prose and poetry. Without this valuable asset to our faith, our souls would starve. We come to the defense of Catholic poetry and Catholic prose, to the defense of the countless Catholic men and women of letters whose work, we trust, shall not have been in vain.

[They sing. Tune "Schooldays"]:

Poems, poems, give us Catholic poems,
Written by authors whose names we love,
Written to lead all men's hearts above;
Feeney, and Kilmer, and O'Donnell,
Father Tabb's voice we love so well,
And our souls will stay pure
Of that we're sure
By means of the Catholic Press.

Histories, essays, give us Catholic novels,
Written by men who have found the light
Guided by Faith in life's blackest night;
Repplier, and Walsh, and genial Belloc,
Under their standard all men will flock;
And the world we will win from crime and sin
By means of the Catholic Press.

SPEAKER: You would condemn our Catholic writers because you do not know them. Let us read for you a few selections from the poets.

[Individual students recite the following or any other favorites]: Feeney—"Joy in Heaven"; "Gift of Tears," "Veronica Johnson"; Tabb—"I Walked a Mile with Pleasure"; Kilmer—"Trees," "Prayer of a Soldier in France"; Benson—"At Prayer."

[The group exits at Right.]

[As "Long Live the Pope" is played, the five or ten Papal Ambassadors enter, bearing a standard "Long Live the Pope," with papal color streamers.]

FIRST AMBASSADOR: His Holiness, Pius XI hearing that the Catholic Press in the United States was doomed to die today has commissioned us to bear to you his message: "I am greatly interested in the work of the Catholic Press in your country. I know what evil an irreligious press can do; I know what good a vigorous Catholic press can accomplish. I hope that the Catholic press of the United States may continue to grow strong."

SECOND AMBASSADOR: And His Holiness bids us quote for you the words of recent pontiffs on this vital question. Pope Leo XIII says: "The Catholic paper is a perpetual mission in the parish."

THIRD AMBASSADOR: Pope Pius X writes: "My predecessors chose to bless the swords and shields of the Crusaders; but I would rather bless the pen of the Catholic journalist."

FOURTH AMBASSADOR: Benedict XV has shown his love of the press by writing: "It seems to us that nothing is more desirable than that Catholic papers and Catholic literature should have a large circulation, so that everyone may have good reading which instructs and warns, and strengthens Christian virtue."

Hymns from the Breviary

LENT

Ecce tempus idoneum¹

Lo, now is our accepted day,
The medicine purging sin away,
When we in humble fear record
The wrong that we have done the Lord.

For God, the merciful and true,
Hath spared His people hitherto;
Nor us and ours, with searching eyes,
Destroyed for our iniquities.

Him therefore now, with earnest care,
And contrite fast, and tear and prayer,
And works of mercy and of love,
We pray for pardon from above;

That from defilements making whole²,
With virtues He may deck each soul,
Till with the Angels linked in love,
Joyful we tread the courts above.

All blessing to the Father be,
Like blessings, only Son, to Thee,
Whom with the Spirit we adore,
Blest Three in One, forevermore.

ASH WEDNESDAY³

Only one prayer today,
One earnest tearful plea;
A litany⁴ from out the heart,
Have mercy, Lord, on me.

Ashes are on my head,
And thus I turn to Thee;
I fast and weep, I mourn and pray,
Have mercy, Lord, on me.

Because of Jesu's Cross,
And that unfathomed sea—
The Crimson Tide that laves the world,
Have mercy, Lord, on me.

No other name than His,
My hope, my help can be;
O by that One All-saving Name,
Have mercy, Lord, on me.

In garb of penance clad,
I crave Thy pardon free;
In life to die, in death to live,
Have mercy, Lord, on me.

¹This hymn is often ascribed to Pope Gregory the Great but on insufficient evidence. It is very ancient. It is found in manuscripts of the twelfth century. The translation is by J. M. Neale and others.

²Making whole, a Scriptural term signifying to cure, heal.

³The hymn on Ash Wednesday is anonymous.

THE GROUP: Long live His Holiness, the Pope of Rome, the grandest defender of the Catholic Press.

[Song: "Long Live the Pope." Group exit at Right.]

JUDGE: And now, Gentlemen of the Jury, you have heard a magnificent defense of the Catholic Press. Can you any longer doubt the need of it? Can you in the face of the convincing arguments presented here today, condemn to death this powerful arm of Mother Church? What is your judgment? Guilty or not guilty?

[The jury files off stage to give verdict. Curtains close.]

[Tableau is arranged with Liberty at back center, high, holding American flag. Cross bearer on one side; C.S.M.C. bearer on other. Various flags and posters held by group of 100 or 150 students.]

[Curtains Open.]

[The Judge strikes his gavel. He speaks]:
The Catholic Press shall live. We declare

A GOOD SAMARITAN⁵

I know a man of many years,
Full ninety years or more,
On summer-noons he oft appears
Outside his cottage door.

And there with palsied hand will he
Sit knitting in the shade;
O 'tis a curious sight to see
That old man at his trade.

In winter by his chimney-hole
He spends the livelong day,
And often gets a passing dole
From those who go that way.

For he is known the parish round,
And all the neighborhood o'er;
And there has lived on that same ground
For ninety years and more.

No child has he, they are all gone,
And rest them in a row⁶;
Last week he buried a younger son
With hair as white as snow.

In his old prayerbook at the end,
Their ages you may see;
That book it is his oldest friend,
And twice as old as he.

But yesterday I passed that way,
And missed him from his chair;
I saw that in distress he lay,
And gave what I could spare.

Then lifting up his clear blue eye,
With trembling voice he cried,
"May you be blessed by God on high,
And Christ the crucified."

O words of comfort, how did they
My heart with rapture fill!
And ever since, do what I may
I seem to hear them still.

And ever to myself I sing
With a deep inward glee,
"Old man, it was a pleasant thing
To be thus blessed by thee."

⁴A litany. The prayer is called a litany because each stanza ends with, "Have mercy, Lord, on me."

⁵The ballad of the Good Samaritan was written by the gifted poet and convert Father Caswall, many of whose translations have graced these pages. This ballad teaches a thought-provoking lesson, and it deserves to be better known.

⁶"And rest them in a row"—They lie buried in a row.

on the testimony of this army of youth, flying the standard of truth, in the name of Christ, the King, that the Catholic Press shall live, shall grow, and shall prosper, in this our country, where youth has dedicated its heart and soul to the cause of Catholic Action.

[Assembly sings Father Lord's, "Catholic Action" song. Curtains close on the last line.]

MAKING A DICTIONARY

The amazing diversity of human knowledge and interests is suggested by a glance at the list of subjects which required the services of special editors in the making of Webster's New International Dictionary, Second Edition. Besides such obvious fields as the various sciences, law, philosophy, etc., the corps of 207 special editors included, among others, experts in card games, Egyptology, hatching, locks and locksmithing, magic heraldry, philately, ropes and ropemaking, and horology, which (in case it is new to you) is itself defined as "the science of measuring time, or the principles and art of constructing instruments for indicating time, as clocks, dials, etc."

Lessons About Newspapers

LESSON V. CATHOLIC NEWSPAPERS

EDITOR'S NOTE. A series of lessons on newspapers would not be complete, for Catholic schools at least, without a study of the function of the Catholic press. Hence we have added to the lessons which have been published in recent issues of this Journal, this one on Catholic newspapers.

Obtain copies of the local diocesan Catholic newspaper, all Catholic newspapers published in the state, and a number of leading Catholic papers from other states and foreign countries. The following list includes only a few by way of suggestion: *Brooklyn Tablet* (Brooklyn, N. Y.), *Catholic News* (New York City), *Southwest Courier* (Oklahoma City), *Catholic Sentinel* (Portland, Oreg.), *Catholic Standard and Times* (Philadelphia, Pa.), *Catholic Herald Citizen* (Milwaukee, Wis.), *True Voice* (Omaha, Nebr.), *New World* (Chicago, Ill.), *Denver Catholic Register* (Denver, Colo.), *Monitor* (San Francisco, Calif.), *Our Sunday Visitor* (Huntington, Ind.), *Catholic Daily Tribune* (Dubuque, Iowa), *Universe* (London, England).

In Lesson IV, we observed how, notwithstanding the desire of the editors to be impartial, there is always the possibility that news may be presented in a way that represents the personality of the reporter, the environment under which he is writing, the views or convictions of the editor, the interests of the owners of the paper, the advertisers, and the readers.

For example, for years, and perhaps even yet, the general public in the United States has been indifferent concerning the efforts of the Mexican Government to stamp out religion in that country. In general, only the Catholic newspapers have consistently reported the dark side of the Mexican situation. And, more recently, a large number of

secular newspapers and their readers seem to be on the side of the so-called Loyalists in the present civil war in Spain.

It is a matter of interest to note that only one of the Catholic newspapers published in English in the United States is a daily (*Catholic Daily Tribune*, Dubuque, Iowa). Point out the difference between the latter publication and the weeklies. (The daily publishes all the important general, secular news as well as the strictly Catholic news.)

Discuss the question, Why can we not have such a Catholic daily in every important city? List advantages of a Catholic daily—Catholic news given adequate attention, circumstances affecting Catholics reported in connection with general news, news of crime and scandal given only such space as is necessary, etc.

Note that the *Christian Science Monitor* is considered one of the important daily newspapers of the United States. This is true because it is considered a good general newspaper. It can be bought on news stands everywhere. Why do not Catholic newspapers receive such recognition?

The National Catholic Welfare Conference News Service is worthy of attention. Write to the Conference at 1312 Massachusetts Ave., N.W., Washington, D. C., for a sample of its weekly service to newspapers. That will explain how the Catholic weeklies throughout the country all get the same reports.

Compare some important Catholic news story as found in the Catholic press with the same story as reported in the secular papers.

Classify the items in a representative Catholic weekly under local, state, national, world. Also under subjects as, Church laws, public affairs, education, personal, etc.

The teacher can elaborate on these brief suggestions. High-school pupils should also, by all means, become familiar with such Catholic reviews and magazines as *America*, *The Commonweal*, and *The Ave Maria*, and such monthlies as *The Catholic World*, *The Sign*, etc.

Your Spelling "Temperature"

Sister Mary Ernesta, O.S.F., M.A.

The wide-awake, interested teacher often-times makes use of very simple means to arouse the interest of her pupils in a given subject. The following device wherein the graph idea is worked out on a thermometer scale has served to motivate work and to arouse interest and enthusiasm in spelling, and a marked improvement has been noted.

1. The number of words to be assigned varies with the grade, the plan being to include a certain percentage of review words in every spelling lesson. Thus: Grades 7 and 8 may receive twenty words daily—ten new words and ten review words; grades 5 and 6, fifteen words daily—seven new words and eight review words; grades 3 and 4, ten words daily—four new words and six review words. Only the new words are assigned for home study. The review words are selected from words taught during the previous week, the previous month, or in the previous grade, but are not assigned for home study unless the results show that the pupils have not mastered these words. Then these words are given home study and are treated as new words.

2. Each perfect paper (paper earning 100 per cent) scores two points; each 95 per cent paper (paper having one error) scores one point; papers having more than one error, score zero.

3. After the papers have been checked, and the class score has been ascertained, the date and class score are entered in the proper columns on the "score check." The thermometer then rises to the point indicated by the class score.

4. On the first day, the class score is entered in the "total" column also. On the following days, the class score is entered in the "points" column only, and is added to the preceding score to get the total number of points the class has thus far made. This new total is written in the "Total" column. The last figures in the "Total" column give the "Spelling Temperature" of the class, and should correspond to the temperature registered by the thermometer.

5. In a large class this device may be used for teamwork, the team first making one thousand points winning the race.

Catholic School and Catholic Press

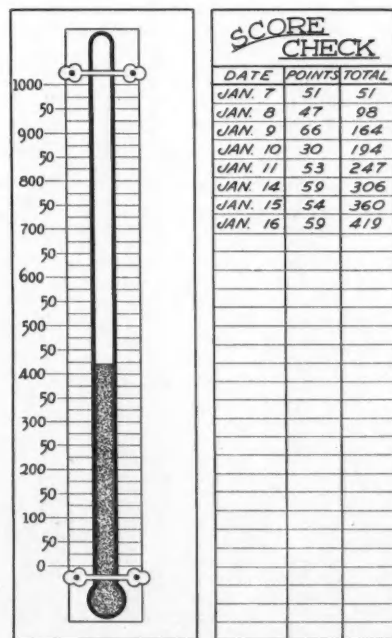
The newly organized executive board of the Catholic Press Association under the leadership of the president of the association, Mr. Vincent De Paul Fitzpatrick, is determined to renew its efforts to co-operate with all Catholic schools for the common cause of Catholic education; that is, in the formation of a zealous, intelligent Catholic laity.

After calling attention to the fact that the Catholic press (newspapers, reviews, and magazines) has always waged a strenuous battle in behalf of Catholic education, the Catholic Press Association urges teachers to take practical steps to make the reading of Catholic periodicals a matter of course. It calls attention to the enthusiasm of youth in carrying out in a practical way the objectives of the Legion of Decency and the Students' Mission Crusade. They should become missionary minded also "in bringing into their homes a zeal on behalf of Catholic reading." "The Catholic press," it says, "has some of the best editorial writers in the country, and the Catholic press, as a whole, is fearless, something that can be said for only a small section of our secular press."

"We would suggest," says the C. P. A. announcement, "that a period be set aside once a week for the reading of Catholic magazines and newspapers, with some attention at least to the diocesan weekly. . . . Encourage our teachers to . . . have the pupils submit every week quotations from articles read in Catholic magazines and newspapers. . . . give special marks for such evidences of Catholic reading. . . . make it a part of the English course. Have students compile a digest of Catholic quotations."

The appeal closes with the words of the Holy Father to editors:

"You are my voice. I do not say that you make my voice heard but that you really are my voice; for few indeed would be the number of the children of the Common Father who could learn my wishes and my thoughts without the aid of the Catholic press."



Blackboard Chart for Recording Spelling "Temperature"

Tests in Religion

Sister M. Matthew, O.P.

The following tests have been compiled after much thought on how to "definitize" the essential facts of religion. The number test has been used very successfully. It is usually given at the beginning of the semester with rather low scores resulting. It is then repeated frequently as a drill. The identification test serves to fix in mind the Old Testament characters.

The Fundamentals in Religion

How many?

1. Commandments of God
2. Commandments of the Church
3. Kinds of sin
4. Kinds of actual sin
5. Capital sins
6. Conditions for a mortal sin
7. Sacraments
8. Sacraments of the living
9. Sacraments of the dead
10. Marks of the Church
11. Persons in God
12. Natures in Christ
13. Gifts of the Holy Ghost
14. Fruits of the Holy Ghost
15. Kinds of indulgences
16. Corporal works of mercy
17. Spiritual works of mercy
18. Beatitudes
19. Apostles
20. Disciples
21. Evangelists
22. Popes
23. Wise Men at Bethlehem
24. Days in Lent
25. Sundays in Advent
26. Ember days
27. Times a year Ember days occur
28. Holyday of obligation
29. Petitions in the Our Father

30. Articles in the Creed
31. Psalms
32. Plagues of Egypt
33. Days in a novena
34. Stations of the Cross
35. Choirs of angels
36. Years Christ lived on earth
37. Years of Christ's public life
38. Christ's age when lost in temple
39. Days Christ was in the tomb
40. Divisions of the Bible
41. Books in Old Testament
42. Books in New Testament
43. Decades in Rosary
44. Beads in each decade
45. Candles for a low Mass
46. Candles for a high Mass
47. Candles for Benediction
48. Masses a priest may say daily
49. Masses he may say on Sunday
50. Masses he may say on Christmas
51. Masses he may say All Soul's Day
52. Vestments worn at Mass
53. Linens on altar for Mass
54. Principal parts of the Mass
55. Colors used for vestments
56. Holy oils
57. Apostles on Mt. Thabor
58. Sorrows of Our Lady
59. Utterances of Christ on Cross
60. Kinds of grace

Key

1....10	11....3	21....4	31....150	41....46	51....3
2....6	12....2	22....261	32....10	42....27	52....6
3....2	13....7	23....3	33....9	43....5	53....3
4....2	14....12	24....40	34....14	44....10	54....3
5....7	15....2	25....4	35....9	45....2	55....5
6....3	16....7	26....12	36....33	46....6	56....3
7....7	17....7	27....4	37....3	47....12	57....3
8....5	18....8	28....6	38....12	48....1	58....7
9....2	19....12	29....7	39....3	49....2	59....7
10....4	20....72	30....12	40....2	50....3	60....2

Old Testament Identification

Find the statement in second column that is true of the persons or things named in the first column.

1. Adam	7. Cham	13. Esau	19. Ten Commandments
2. Eve	8. Abraham	14. Jacob	20. Ruth
3. Lucifer	9. Lot's Wife	15. Joseph	21. David
4. Cain	10. Dead Sea	16. Job	22. Absalom
5. Abel	11. Isaac	17. Moses	23. Solomon
6. Noe	12. Rebecca	18. Manna	24. Elias
			25. Priests of Baal
3. Satan		14. Father of twelve sons	
9. Pillar of salt		2. Mother of all the living	
10. Sulphurous lake		5. Victim of his brother's anger	
12. Isaac's wife		18. Food in the desert	
13. Isaac's most loved son		19. Tablets of stone	
15. Sold into Egypt		6. Saved from the deluge	
16. Example of patience		7. Cursed by his father, Noe	
21. Killed Goliath		8. Pleaded with God to save Sodom	
25. False prophets		20. Married Booz	
17. Saved from the waters		24. Prophet sent to Ahab	
4. Murdered his brother		22. Revolted against his father	
11. Abraham's intended sacrifice		23. Wisest king	
1. Took the second bite			

Community Co-operation in Guidance

The imparting of information about occupations is a necessary, though not the most important, part of a guidance program. Actual experience in one or more occupations of the student's choice is still more desirable.

A plan was worked out at Columbia, Mo., whereby high-school students worked about 20 hours a week in various stores¹ and shops and pursued at least one subject in school related to the chosen occupation.

In this city of 16,000 a number of business and tradesmen were found willing to co-operate by furnishing the employment and, according to a plan worked out between the school co-ordinator and the employer, to impart the necessary instruction in the business or trade. It was permissible to pay the student for his work.

"In addition to teaching the course in 'Personnel Problems,' the co-ordinator performs many other duties, such as the following:

"1. To provide synchronization of school work and job experience for each apprentice or learner.

"2. To prepare, with the help of the employers, analyses of the various occupations in which students are employed.

"3. To arrange for definite training along specific occupational lines, for each student in the co-operative work.

"4. To visit students while at work.

"5. To hold individual conferences with students.

"6. To assist students to secure employment.

"7. To assist employers to select students for employment.

"8. To inform employers and students of the purpose and value of this kind of part-time education.

"9. To study industrial conditions of employment in the various occupations as a background for the establishment and conduct of part-time classes.

"10. To secure active support and co-operation of all outside agencies affected in any way by this part-time educational program.

"11. To create and arouse the employers' interest in the development of the boys and girls.

"12. To follow up the student and his out-of-school activities in order to help in the development of his civic and vocational education."

Among the many possibilities for occupational training which exist in every community the authors of this plan list by way of example, the following:

"(1) Advertising, (2) Automotive Mechanics, (3) Baking, (4) Beauty Culture, (5) Building Trades, (6) Cleaning and Dyeing, (7) Commercial Art, (8) Dairying, (9) Electrical Service, (10) Horticulture, (11) Hotel Service, (12) Library, (13) Linotype, (14) Metal Trades, (15) Needle Trades and Sewing, (16) Office Practice, (17) Painting and Decorating, (18) Photography, (19) Printing, (20) Refrigeration, (21) Restaurant, (22) Salesmanship: (a) Wholesale; (b) Retail—Shoes, clothing, drugs, groceries, books, and furniture, (23) Transportation, (24) Undertaking."

ONE BOOK A YEAR

The average American adult reads less than one book a year, according to a survey of adult reading habits made by the Bureau of Educational Research of Ohio State University. The largest amount of reading among adults is done by women clerks and stenographers and consists chiefly of sentimental romances.

The heaviest reading in most communities is done by junior-high-school students and declines steadily with increasing age and education. Excerpt from address of Dr. Paul Diederich of Ohio State University at the convention of National Council of Teachers of English.

¹"Apprentices in Stores and Shops" by W. E. Rosenstengel and Fred Dixon, *The Clearing House*, Sept., 1936.

New Books of Value to Teachers

CATHOLIC BEST BOOK SELLERS

December, 1936

Psychology. A Class Manual in the Philosophy of Organic and Rational Life

By Paul J. Glenn, Ph.D., S.T.D. 391 pp. \$2.50. B. Herder Book Co., St. Louis, 1936.

This latest contribution to the growing list of books in the field of scholastic psychology has been made by the professor of philosophy at the College of Saint Charles Borromeo, Columbus, Ohio. The author's purpose in writing this book is "to help the college student lay a sound and solid foundation of philosophy for the superstructure of scientific psychology." The book is divided into two sections. Part One is entitled Minor Psychology. In its four chapters are discussed the following topics: Life in General; Vegetal Life; Sentient Life; The Origin of the Species. Part Two, which is entitled Major Psychology, is devoted to the study of the life, the nature, and the destiny of man. It also contains four chapters which discuss Human Life; Human Sentience; The Intellect; and the Will. A brief appendix, "On Sleep and Dreams," closes the book. There is a very adequate index, but the book contains no bibliography, no reading references, no exercises.

In the presentation of subject matter the traditional plan is followed. The style is clear, simple, and forceful. While the book is scholarly, there is no sacrifice of clarity to a show of profundity or a brilliancy of effect. In arrangement, in expression, and in emphasis the book admirably fulfills its purpose as an introductory text. Particularly, is the author to be commended for his excellent definitions throughout the book as well as for his extremely skillful presentation of the material on the Intellect and the Will.

This book meets a need which has long been felt, for a simple introductory text, free from much of the material which, though of interest to the specialist, tends only to confuse the beginner. It will be of considerable value to the college student, to the teacher, and to the general reader. Because it serves such a worthy purpose and performs such a distinct service, this book should have a wide usage. This reviewer recommends it enthusiastically. — William A. Kelly, Ph.D.

Second-Year Algebra

By Howard B. Kingsbury and R. R. Wallace. Cloth, 440 pp. Illustrated, \$1.40. Bruce Publishing Company, Milwaukee, Wis.

Here is a modern course in algebra arranged so that it may be used for either one semester or two semesters. The definitions and explanations are commendable for their clearness. The problems represent practical applications of principles to subjects within the scope of high-school pupils' interests and comprehension. A particularly fine feature of the book is the space of several chapters devoted to a complete review and, in some cases, an extension, of studies in first-year algebra. We think that the authors have succeeded in constructing a course on a genuine third-year high-school level—one which actually challenges the ability of the pupils but is, at the same time, not so difficult as to discourage them.

Health Education Workbook

By Kathleen Wilkinson Wootton. Paper, 292 pp. \$1.50. A. S. Barnes & Company, New York, N. Y.

This is a very expensive workbook intended for teachers, parents, nurses, and social workers. It takes health education in a wider sense, as "a sum of experiences in the school and elsewhere which favorably influences habits, attitudes, and knowledge related to individual and community health." Hence, it is as broad as life itself including all human relationships.

Thirty phases are considered in as many chapters each following the same plan: Objectives, study outlines, activities, references, and parallel reading. Notwithstanding the large amount of material gathered together, some subjects like mental and moral hygiene and sex-education re-

FICTION

1. *Coming of the Monster*, Dudley (Longmans-Green). 2. *King's Good Servant*, O. White (Macmillan). 3. *Angel's Mirth*, Eliot (Sheed and Ward). 4. *White Hawthorne*, Borden (Macmillan). 5. *Not Built with Hands*, H. White (Macmillan).

NONFICTION

1. *Autobiography*, Chesterton (Sheed and Ward). 2. *Fire on the Earth*, Furfey (Macmillan). 3. *Characters of the Reformation*, Belloc (Sheed and Ward). 4. *Within the City*, Lunn (Sheed and Ward). 5. *Radiating Christ*, Plus (Burns Oates).

The above list is compiled from reports of leading book dealers made to the Library Department of THE CATHOLIC SCHOOL JOURNAL.

quire specific Catholic additions, which, however, may be easily added. There are no Catholic sources included in the references and some books mentioned in the bibliographies are not quite acceptable to Christians. The book is especially recommended to teachers of grade and intermediate schools already in service and for those in training, since health education is becoming more and more to form a part of the school curriculum. — K.J.H.

Child Psychology

By George D. Stoddard and Beth L. Wellman. Cloth, 407 pp. \$2.50. The Macmillan Co., New York, N. Y.

The authors of this book are members of the staff of one of the strongest and longest established institutes for child research, namely, the Child Research Clinic of the University of Iowa. The purpose of the book is "an attempt to base a psychology of the child directly upon the outcomes of research." The book is divided into four sections. Part I contains an introductory survey of the field and an excellent critical evaluation of the methods of research. Part II presents studies of motor and mental development. Part III discusses social behavior, play, and artistic ability. Part IV deals with personality and adjustment.

The second, third, and fourth sections of the book constitute a penetrating analysis of research studies which are summarized and presented in a concise and straightforward manner. In fact, the chief merit of the book consists in this critical selection and evaluation of these research studies. The experimental data have been gathered from many sources. Most of the research studies are the work of American psychologists. However, the Europeans are represented by studies of Bühler and Piaget. It is worthy of note that the authors of the book are not partial to any particular school of psychology. On controversial issues, however, they state their own point of view.

The book does not attempt to cover the period of adolescence and within the periods of childhood the greater emphasis has been placed on infancy and the pre-school years. It should be noted, however, that, because of the organization and arrangement of the material presented in the book, the reader is unable to secure a unified picture of the growth and development of the child.

This book is not intended for beginners, and could not be considered in any sense an introductory or elementary text in child psychology. It is well suited to the needs of advanced and graduate students. An excellent bibliography containing 493 references greatly enhances the value of the book. On the whole this painstaking and critical evaluation of research in many places of

child psychology constitutes a welcome addition to the field, even though the style of presentation is very uneven in places. — William A. Kelly, Ph.D.

Modern Life Speller

By Fred C. Ayer, E. E. Oberholtzer, and Clifford Woody. Three books, grades two to eight. Cloth, 106 to 128 pp. Each 48 cents. World Book Company, Yonkers, N. Y.

This new spelling series has been planned according to a number of pedagogical principles. The words are grouped into units centering around particular student interests. Special creative study units permit the teacher to relate spelling to other lessons. The words have been selected from standard lists of words most used in writing. They are grouped into three levels—basic words, enrichment words, and supplementary words. The study-test-study method is employed, and the pupil is taught to develop a study technique. He also keeps a spelling list of his own and keeps a record of his own progress. The distribution and emphasis of review words has been determined, the authors say, by the relative difficulty of the words. Constant use of the dictionary is taught. And there is a great deal of guidance for the teacher. Books I and II are illustrated. These spellers seem to be both "teachable" and "learnable."

BOOKS AND PAMPHLETS ON GUIDANCE

The Nurse in Spokane is No. 1 of the Gonzaga Guidographs published by Gonzaga University, Spokane, Wash. In 32 pages, illustrated, it presents the information on nursing as a career that the high-school student wants. It includes rather complete data on nursing schools accessible in the vicinity of Spokane.

Books About Jobs, American Library Association, Chicago Ill. (cloth, \$3), was published for the National Occupational Association. The author, Willard E. Parker, has digested a vast mass of literature on the subject. About 8000 references under 600 job classifications are grouped under 28 general headings from Agriculture to Writing.

Vocational Guidance Through the Library, by Kitson and Lingenfelter, 3rd edition (34 pp., 40 cents), is announced by the American Library Association. It is intended to help librarians and teachers to direct students to sources of information on occupations.

Index to Vocations, by Price and Tichen (106 pp., \$1.25), H. W. Wilson Co., New York City, analyzes 115 titles of books and contains 1,830 career headings in alphabetical order.

Other guidance books published by the H. W. Wilson Co. are: *Occupations and Vocational Guidance* by Wilma Bennett (123 pp., \$1.25), a source list of pamphlet material; *A Source Book for Vocational Guidance* by Edna E. Watson (241 pp., \$2.25); *Make Your Own Job* by Ryder and Doust (217 pp., \$2.), using the experiences of 50 men who have made their own jobs; *Catalog of Literature for Advisors of Young Women and Girls* by Anna E. Pierce (2nd ed., 1923, \$1.25; supplement, 1930, \$1.25).

Job Opportunity Survey, by Ralph Irons and others. Paper, 32 pp. South-Western Publishing Company, Cincinnati, Ohio. This is the report of a survey of commercial positions available for high-school graduates in the city of Evansville, Ind. The actual work was carried on by commercial teachers of the Evansville High School.

Life Adjustment Series. By C. A. Prosser and R. H. Palmer. *Information Book*. Paper, 157 pp. 40 cents. *Practice Book*. Paper, 72 pp. 20 cents. McKnight & McKnight, Bloomington, Ill. The *Information Book* contains a well-organized study of the general classifications of occupations, based

upon their requirements of a very good, good, or ordinary mind. A mental test is presumed to be necessary for a decision. The *Practice Book* outlines exercises correlated with the chapters of the *Information Book*.

Business Education for Everybody. Proceedings of the University of Chicago Conference on Business Education, 1936. Paper, 134 pp. \$1. The University of Chicago Press, Chicago, Ill. The 1936 conference summarized the work of several preceding meetings. The papers deal with: misconceptions regarding business; contributions of various fields—marketing, finance, economics, law, etc.; and school problems. There is a brief bibliography of textbooks, books for teachers, and pamphlets and bulletins.

PUBLICATIONS RECEIVED

❑ *Remember*. Compiled and edited by Rev. F. X. Lasance. Cloth, 281 pp. \$2.50. Benziger Brothers, New York City. It takes up the end of man, the four last things, the passion of our Lord, the value of human suffering, and the foundation virtues of humility and patience. Lay folk quite as well as religious will welcome these brief meditations. ❑ *Redrobes*. By Neil Boynton, S.J. Cloth, 301 pp. \$1.50. Benziger Brothers, New York City. In fictional form this book tells the life story of St. John Brebeuf. Valuable historic and geographic information and interesting Indian lore have been woven into the narrative. Boys who would never read the life of a saint will enjoy this work. ❑ *The Civil Service in Modern Government*. By Edgar Dawson. Paper, 58 pp. 25 cents. The National Civil Service Reform League, 521 Fifth Avenue, New York City. A study of the merit system by the National Civil Service Reform League. ❑ *Student's Workbook and Guide in Modern History*. By Robert B. Weaver. Paper, 214 pp. 76 cents. Silver, Burdett and Co., New York City. ❑ *Bunte Gesellschaft*. By Ludwig Fulda. Edited by Albert Gartner. Paper, 82 pp. 48 cents. D. C. Heath and Company, Boston, Mass. ❑ *The Mendel Bulletin*. The Mendel Bulletin of Villanova College, for November, 1936, continues the high standard set by previous issues. It contains six articles representing student research at the college; namely, "The Haloform Reaction"; "Reaction of Chick Hearts to Salt Solutions"; "The Manufacture of Artificial Silks"; "The Techniques of Photomicrography"; "Metchnikoff's Theory of Phagocytosis." *The Mendel Bulletin* is a rather impressive evidence of the spirit of research fostered in the Villanova school of Science. ❑ *The Liturgical Year*. A Study Club Outline. Paper, 16 pp. 5 cents. The Liturgical Press, Collegeville, Minn. This outline provides study groups with a complete unit course on the liturgical year. ❑ *Maranta Jesu*. Paper. \$3.75 per 100. Pax Press, O'Fallon, Mo. This pamphlet contains hymns, prayers, readings, and chants from the liturgy of Advent and is to be used as a novena for Christmas. ❑ *The Garden Enclosed*. By Sister Mary Eva, O.S.F. Cloth, xvi plus 188 pp. Benziger Brothers, New York City. A collection of meditations for both religious and lay people. The flower symbolism of the virtues, such as, the lily of purity, the larkspur of faith, the daisy of simplicity, and so on, is intended to make the reader visualize virtue as an adornment of the soul. ❑ *The Great Bridge*. By William F. Hendrix, S.J. Cloth, 229 pp. \$1.50. Benziger Brothers, New York City. This welcome addition to Father Hendrix's growing list of books for boys tells the story of a group of students in a boarding school. The book has genuine character-building values. ❑ *How We Can Get Our Vitamins*. By Mrs. May S. Reynolds, 24 pp. Published by Agricultural Extension Service, University of Wisconsin, Madison, Wis. Useful for health and home-economics courses. ❑ *A Commercial Curriculum for Postgraduates*. By Ray Abrams. Paper, 32 pp. South-Western Publishing Company, Cincinnati, Ohio. Outlines courses for high-school graduates. The material is based on a survey. ❑ *Course of Study in English*. Mimeographed for grades 7, 8, and 9, by committees of teachers, Cincinnati Public Schools. ❑ *A Tentative Course*

of Study in Oral and Written Expression for Grades 7, 8, and 9 is a fine statement of the objectives of English study in these grades and a practical handbook for the teacher. ❑ *Strangers Within Our Gates*. By Rev. Leo I. Sembratovich. Paper, 46 pp. 25 cents. Published at 4123 Clipper Avenue, Detroit, Mich. A brief study of the 17 oriental rites of the Catholic Church. It supplies for the general reader and for general school study what Attwater's scholarly work does for the clergy and educated laity. ❑ *Key-Driven Calculator Course*. By R. C. Goodfellow, Rosann Scholl and Albert Stern. Paper, 182 pp. 72 cents. The South-Western Publishing Company, Cincinnati, Ohio. Fifty-nine lessons in the use of key-driven calculating machines. The work begins with the simplest problems in addition, and proceeds by carefully graded practice and actual business problems, to develop both an understanding and skill in the most complicated problems in multiplication, division, and subtraction. A series of six achievement tests is provided for checking skill as well as speed. ❑ *Child-Story Program. Guidance in Reading Series*. By Grace E. Storm. Preprimer, Primer, First Reader, Second Reader. Illustrated. Lyons and Carnahan, Chicago, Ill. These readers prove that the supply of fresh, interesting, instructive material for primary readers has not been exhausted. The stories concern modern activities in the home and school-room, on the playground, and on exploration tours of farms, dairies, etc. The illustrations in colors are very good. ❑ *Literature and the Child*. By Blanche W. Weekes. Cloth, 462 pp. Silver, Burdett and Co., Newark, N. J. A professional text for elementary teachers. ❑ *Home*. By John F. Waddell, Louis G. Neme, and Maybell G. Bush. Cloth, 136 pp., illustrated. 80 cents. The Macmillan Company, New York City. This social-science reader for the first grade tells how a family planned and built a rural home. The country relatives who came to see the new home decided that they could make their own home just as comfortable as a city home. The large number of pictures of homes and home scenes by Eleanor Eadie and Gladys Peck are extremely well done. A number of them are full-page size in colors. ❑ *Student's Guide (Literature and Life, Book 4)*. By Dudley Miles, Robert C. Pooley, and Edwin Greenlaw. Paper, 160 pp. Scott, Foresman and Co., Chicago, Ill. Every teacher of literature will agree that the student needs a guide. Many teachers also need one. In addition to its main purpose, this *Student's Guide*, through its excellent workbook exercises, plans, tests, and information will save hours of the teacher's time and remove many of his worries. The *Guide* is arranged to accompany book four of the author's *Literature and Life Series*, which came out last year in a revised edition. ❑ *Pray Always*. Compiled by Rev. A. Sausen, O.S.B. 160 pp., 30 cents. Catholic Book Publishing Co., New York City. Written in the language of children between the ages of seven and ten years, and seeks to include only prayers which children within these age limits may understand. The explanations of the Mass, of Holy Communion, of confession, and of various religious practices are well adapted to these children. The colored illustrations of the Mass and of the Way of the Cross are exceptionally fine. ❑ *Arctic Patrols*. By Captain William Campbell. Cloth, 341 pp., illustrated. \$2. The Bruce Publishing Company, Milwaukee, Wis. True stories of adventure. Captain Campbell tells of his own experiences and those of others of the Royal Canadian Mounted Police while on duty within and near the Arctic Circle. There are tales of adventure more thrilling than those of any novel—among Indians and Eskimos and good and bad white men; travel on dog sleds with the temperature 30 to 50 below zero; daring capture of outlaws; battles with wolves; death by freezing and starvation. The mounties "uphold the law and always get their man," and they do not abuse their prisoners. ❑ *Alice's Adventures in Wonderland*. Paper, 149 pp. 25 cents. International Pocket Library, Boston, Mass. A reprint with the original illustrations.

Concerning Spain

PARCE, DEUS, MISERIS!

O Deus Omnipotens, genitos qui protegis Adae Miti corde, Pater, de caeli conspice sede Daemonis insidiis deceptos tela cruenta Fratres in fratres odio vertisse maligno!

Gentes Hispanae, Fidei quae robore cinctae Victrices acies falsi stravere prophetae, Bello depereunt civili, perniciosi Aures dum praebent monitis, quae Lucifer edit.

Quis cohabet lacrimas, quis non horrore stupescit Tot perimi meditant homines flammisque vorari Templi Dei, sanctae Fidei munimina tolli Sacris virginibus caesis Christique ministris?

Parce, Deus, miseris! Pretioso sanguine Christi Parce redemptis, et contrito daemone astu, Pacem da populis! Odium frange flagella, Bellum ne flagret, totum quod destruat orbem!

— A. F. Geyser, S.J.
E. Schola Campiana
Pratocanensi, Wis.

CURRENT CANT ABOUT SPAIN

Arnold Lunn

Cant No. 5: That the Church in Spain was responsible for the alleged illiteracy of the Spanish people.

On the contrary, the Church supplemented the education given by the State. Mr. H. F. Friend writes as follows in *The Tablet* for October 10, 1936:

"I do not refer to the enterprises organized and held by the Clergy or Religious Orders. Thousands of schools for poor children were kept up by Religious Communities, schools which were far better than those which the Government maintained. Many Catholic Guilds had night classes for workmen. The Salesian and Jesuit Fathers, as well as the Brothers of Christian Doctrine, had very good technical institutions, where young workmen could be trained free in electricity, mechanics, etc. We may name in Madrid the schools of Atocha, Areneros and Maravillas. As to charitable institutions we could say a great deal, but perhaps we could mention the Patronato de Enfermos (Patronage for the Sick), run by women under religious vows, who keep a medical staff for the sick poor, and are obliged by their regulations to carry immediate assistance to anyone in need of medicine, food, etc. Besides this, they maintain poor children, feed hundreds of the poor, and devote themselves entirely to apostolic work among all who are in need.

"Amongst the higher classes the Church worked too. She taught at her public schools, held by Religious Orders, but contrary to what is believed, private teaching is so controlled by the State that its programmes have to be followed exactly and the examination had to be made before the State Officials, so that the teaching was submitted to the very bad State curriculum. If the Church was so 'powerful' would she not have changed that? It would have done a great deal of good for the education of Spanish youth, as a better curriculum would have been established. We have very good examples of how the Orders, when not controlled by the State, gave excellent teaching. The Jesuits had in Madrid the 'I.C.A.I.' standing for Catholic Institute of Arts and Industry, where electrical and mechanical engineers were trained. They followed their own programmes, and so the State did not officially recognize them. Their engineers (I hold the official title of Civil Engineer from the State and am responsible for what I say) were trained magnificently and were much sought after by private firms. The Deusto University at Bilbao for Commercial and Economical training, and the Chemistry Institute at Barcelona, were equally admirable."—*Religious Bulletin*, University of Notre Dame.

The Fabric of the School

A Page for Pastors and Principals

"THOSE PESTS, THE BOOK SALESMEN"

Rt. Rev. Msgr. J. M. Wolfe

The title of this brief discussion too often describes the feelings and attitudes of school administrators, superintendents, and principals, when they learn of the coming of or are approached by the representatives of publishers of school texts. "Tell him to come around, when I am not so busy" or "Inform him that he should make an engagement, before he calls on me," are often the instructions given the office clerk, when a representative seeks an audience with those who direct the selection of texts for the schools.

That attitude appears to the writer to be a carrying over of impressions that were made in days gone by, when the book salesman was a peddler from door to door, and importuned with every high-pressure method for the sale of his book and payments of money at each door.

The technique for textbook publishers and their methods of contacting the schools are today on a very high educational and business level. The publishers themselves employ in every department men selected from among the best of educators, and especially in the editorial department. They conduct their business according to the mutated law of supply and demand.

In this process they aim to learn the needs for the new methods and content in textbooks and other materials, and at the same time they use the legitimate means in modern business to bring the knowledge of their publications to the attention of educators. Their representatives are not book peddlers or door salesmen in the sense referred to above.

The modern textbook publishers do not at all aim to impose their ideas of texts upon the schools, but have set up a procedure by which they bring to the market such texts as the modern schools demand. They do not select the few manuscripts that writers here or there, with a limited knowledge of the particular subjects treated and little awareness regarding the spread of needs of the schools present for publication, but survey the needs of the classroom teacher and programs, and prepare the texts with the enterprising co-operation of capital, production technique, educational boards, and trained editors. The product is a better text, with up-to-date teaching instruments, and illustrations, and sold at a price far below that of a much cruder format of former years.

It is especially to be noted that the relations between the publishers and the administrators of Catholic schools have impressed upon the editors the policy of removing every semblance of evil propaganda and of religious prejudices from the texts. In former times the writer of a text was held responsible for assertions and views and those who objected to the statements and language could only be referred to the one responsible. Current processes and understanding place the responsibility with the publishers, who aim to avoid as far as possible any offense to the belief of their customers.

Educational directors everywhere are now, consequently, opening up the avenues, opportunities, and occasions for the candid and intelligent discussion of detail matters regarding courses of study and the compilation, adjustment of content and methods desirable in textbooks, that are continuously being remodeled or revised to comply with the general results of such conferences.

The writer is aware that book representatives often find it almost impossible to contact Catholic thought and the policy of our schools in regard to their mutual problems. This condition in times gone by was quite unavoidable, on account of the burdens of those, who gave practically all their time in the school day to the work of teaching the many classes assigned them. As the Catholic system has been provided with those who exercise supervisory direction and administrative authority in an increasing number, both the schools and the publishers have witnessed and felt a closer *rapport* both of considerateness and of mutual interests and benefits by the more regardful ways of making contacts and conferences possible.

Intelligent, alert, and sympathetic publishers are a necessary party, either of the first or second part, with educational leaders as the other party, in bringing to both teachers and children modern improvements in educational methods and materials. Publishers have expended vast sums of money in producing attractive textbooks that really help the teacher and the pupil. And alert school officials know that the book salesman can help their schools to keep abreast of the improvements which characterize every modern institution.

DEVELOPMENT OF EFFICIENT HEATING

John M. Beall*

With winter definitely upon us, the school executives' thoughts turn to heating problems. It is their responsibility to maintain schoolroom heat at temperatures best suited to efficient mental and physical activity. This is why we bring you this story which explains the way in which economical automatic stoker firing was developed and why it so effectively furnishes even, normal temperatures so necessary in all types of school buildings.

About 1836, one hundred years ago, men began to experiment with mechanical stokers; but development was slow since power and heating plants were small, and fuel and labor were cheap. Then came the development of electric motors. Isolated steam plants gradually were abandoned. Central stations became larger. The boilers necessarily were increased in capacity and became too large for practical hand firing. Then did mechanical stokers, out of necessity, come into the commercial market. From this state developed the need for more economical operation. Research for economical boiler plants was begun in earnest. Out of this research grew the fact that to be economical, plants must render better combustion and be made smokeless. Other demands for smokeless firing were soon heard.

Factories, schools, buildings, and homes belched forth increasingly greater quantities of heavy black smoke. To the housewife this meant more and more cleaning to make the home livable and clean. To the school executives it meant unhealthy and dirty classrooms, as well as costly maintenance and upkeep. To the office man it meant soot-laden air resulting in higher laundry bills and unhealthy breathing conditions. To the factory worker it meant failing light and poor air. To the politician it meant legislation. To the real estate, home, and factory owner it meant mounting fuel bills. There is an interesting story on the part coal stokers have played in the struggle for the control of fire.

In view of these demands for more efficient smokeless firing with its accompanying advantages, several companies enthusiastically decided to manufacture an automatic, underfeed coal stoker. This feeder was built from the basic principle of underfeed type coal stokers in development since 1885.

The general engineering staff of stoker manufacturers in collaboration with expert heating engineers spent many thousands of dollars on the designing and building of fully equipped laboratories for testing stokers. The correct principle was already in use, but much had to be done in the way of mechanical improvements and improving combustion efficiency, as well as developing the automatic thermostat control. Too, there was the problem of creating new sizes and smart lines for selling appeal.

Warm-air furnaces, steam boilers, both large and small, have been used to test the stoker under all conditions. Automatic controls of various types are installed on the different stoker units and complete checks made of their operation to determine the best type for work required.

The most important feature of the laboratory is the instrument board. Here are all the necessary instruments required to tell the engineers what a stoker under test is doing at all times. The steam-flow meter measures and records the quantity of steam being generated. Indicating gauges show the pressure under the grates. Other gauges show the overfire draft and the up-take draft at various points. An automatic CO₂ recorder gives a printed record of the burning fuel and at the same time records the overfire draft and stack temperature. A six-point recording pyrometer furnishes a printed record of temperatures at points desired. At one time a record can be made of the temperature of grates, tuyeres, and blocks, firebox, stack and boiler-feed water. Electric meters give a record of current consumption of various sizes of stokers, and when desired, a recording wattmeter is used to obtain a permanent printed record. During tests all coal is weighed on scales and stokers are equipped with revolution counters which also check the amount of coal fed to the fire. After such thorough experimentation and development a highly satisfactory coal stoker was introduced.

*Manager, sales department of the Butler Manufacturing Company, Kansas City, Mo. Until a few years ago all coal stokers were manufactured in the eastern part of the United States. The Butler Company have been pioneers in the development of stokers in the West.

The engineers were successful in their efforts to practically eliminate smoke in coal firing. This was a major contribution toward cleaner cities, buildings, schools, and homes, as well as more economical heating and power-producing fueling. Underfeeding is the introduction of coal from beneath, and to ignite same presupposes an active firebed over the area in which the coal is introduced. This bed of coals will then distill the volatile matter present in the green coal as this coal approaches the fire from beneath. This gaseous matter egresses upward through the bed of coals. This, of course, makes for complete burning, resulting in a cleaner fire and less fuel consumption.

Thermostat controls on this efficient stoker maintain temperatures within a constant range in the rooms being heated or in desired boiler temperatures where steam or hot-water systems are used. The specially designed fuel screw, turned by the electric motor, passes the coal to the retort located in the firebox. Through another duct, a blower, also operated by an electric motor, forces just the right volume of air into the retort through a series of air ports. The stoker has an adjustable retort, enabling installation at various angles if need be. There are adjustments, too, regulating forced air and fuel feeding speed to allow for various grades and qualities of coals.

Coal-stoker sales have soared to new heights in 1936. Each month more and more school executives are coming to the realization that underfed type coal-stoker firing, with its accompanying advantages, is an ideal firing method from both operating and economical standpoints.

Catholic Education News

N.C.E.A. TO MEET AT LOUISVILLE

The 34th annual meeting of the National Catholic Educational Association will be held during Easter week—Wed., March 31 to Fri., Apr. 2—at Louisville, Ky. Preliminary announcement of the meeting has come from the office of the secretary general, Rev. Dr. George Johnson, 1312 Massachusetts Ave., N. W., Washington, D. C.

Committee meetings will be held on Tuesday, March 30. The convention will be opened with pontifical Mass in the Cathedral celebrated by Most Rev. John A. Floersch, D.D., Bishop of Louisville, at whose invitation the meeting comes to that city. This will be followed by a general meeting at Columbia Hall, a very short distance from the Cathedral.

This hall, formerly the Knights of Columbus building, is an ideal meeting place. Here will be held all sessions of the parish-school and secondary-school departments, and the education-of-the-blind section. The extensive educational exhibits of textbooks and supplies will be set up in the auditorium of Columbia Hall. The hall is equipped with a cafeteria and parlors. The Sisters' headquarters will be established here.

General headquarters will be at the Brown Hotel, one of the finest hotels in the South, just one block away from Columbia Hall. Here will be held the sessions of the seminary, minor seminary, and college and university departments.

An active local committee promises to make the Louisville meeting one of the best in the history of the N.C.E.A. Rev. Felix N. Pitt, diocesan superintendent of schools, 443 South Fifth St., Louisville, is secretary of this committee. Sisters wishing to reserve accommodations at one of the many convents and community houses conducted by Sisters may write to Father Pitt's office.

NEW RECTOR OF ST. LOUIS UNIVERSITY

Rev. Harry B. Crimmins, S.J., has been appointed rector of St. Louis University, St. Louis, Mo. He succeeds Rev. Robert S. Johnston, S.J., who has held the office for six years.



Rev. Harry B. Crimmins, S.J., New President of St. Louis University.

Father Crimmins was born at Keokuk, Ia., in 1893. He entered the Society of Jesus in 1915, received the A.B. and A.M. degrees from St. Louis University, and in 1931 received the degree of doctor of philosophy from the Pontifical Gregorian University in Rome. He taught at Rockhurst College, Kansas City, Mo., and at St. Mary's College, St. Mary's, Kans., and for the past 18 months has been superior of the Jesuit graduate students at St. Louis University.

FATHER JOHNSTON TO MARQUETTE

Rev. Robert S. Johnston, S.J., who has just finished his six-year term as rector of St. Louis University, has been assigned to Marquette University, Milwaukee, as a professor. Father Johnston is a graduate of Marquette University. He is a member of the Johnston family which has been largely responsible for the material welfare of his alma mater. From 1911 to 1927 Father Johnston was professor of dogma in the Jesuit theological seminary at St. Louis and later professor of post-graduate theology at Mundelein Seminary, Mundelein, Ill.

NEW PRESIDENT OF LOYOLA

Very Rev. Harold A. Gaudin, S.J., has been appointed president of Loyola University of the South at New Orleans. Father Gaudin, who is the seventh and youngest president of this University, was born in New Orleans in 1898. He is the son of Dr. Felix Gaudin who is supreme president of the Catholic Knights of America and a former president of the Louisiana Federation of Catholic Societies.

Very Rev. John W. Hynes, S.J., the retiring president of Loyola, will go to Florida for a short rest before being assigned to new duties.

(Continued on page 10A)



Keating Hall, New Building for Graduate School, Fordham University.
—Photo by Hamilton M. Wright.